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THE  
FRIEND OF INDIA,

(QUARTERLY SERIES.)

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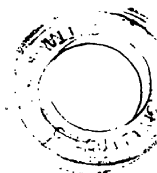
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# The Friend of India.

(QUARTERLY SERIES.)

No. XIII.

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ART. I.—*On the Introduction of the English Language instead of the Persian, as the Judicial Language throughout the British Dominions in India.*

THE administration of justice is so important to the happiness of our Indian fellow-subjects, that those who seek their welfare, can scarcely avoid feeling deeply interested in this subject. • About four years ago, we ventured to point out the disadvantages arising from the administration of justice through the medium of a language equally foreign to the judge and to the great body of the people. This is a case, indeed, almost without a parallel in the history of mankind; and while it is the grand wish of the British government to administer justice with the utmost impartiality, this course subjects the lives and property of possibly eighty millions of people to all the uncertainty inseparable from the use of a medium vernacular neither to the judge nor to the people interested in his decisions. It is also new in the annals of India. It did not exist under the Mussulman dynasty; for the Persian language was introduced by them *because it was their own*; and that any other dynasty here, have ever adopted a judicial medium foreign to themselves, we have not the most distant hint given in their history. On this ground, if on no other, it deserves the maturest consideration. It may possibly be safe for



the people at large; but if it should not, how widely extended must be its pernicious effects! How many in different parts of India may now be groaning under the consequences of those mistakes which inadvertence alone may have admitted into the depositions of witnesses, in translating them into a language equally foreign to the prisoner, the witness, and the judge! We speak only of inadvertence, which may happen though every native judicial officer throughout India were perfectly invulnerable to corruption. But if only a small part be true of what has been said respecting their venality, what vigilance on the part of the most upright European magistrate who has to administer justice to perhaps half a million of people, can be sufficient to guard against the effect of this venality, when he has to examine every document in two media, the colloquial language and the Persian, both of them foreign to himself.

It was from this view of things, that we in a former article urged the propriety of taking away one of these foreign media, and of leaving the British magistrate to struggle with merely the difficulties of the language vernacular to those over whom he is placed. Against this however, we have heard it urged, that the colloquial dialects vary so much in different parts of the British dominions in India, that no one of them could be universally used as the medium of judicial proceedings; and that some of them are as yet so little cultivated, as scarcely to furnish persons sufficiently ready in reading and writing them, to answer the purposes of justice.\* Granting every degree of weight to these objections, we are still so fully convinced that the language of judicial proceedings ought to be vernacular

of the former be incapable of being thus employed, we would at once recommend *the language vernacular to the judge* ; and we freely acknowledge that the intention of this article is, to urge *the propriety of substituting the English for the Persian language in recording all judicial proceedings throughout British India.* Should any of our readers deem this a visionary idea, in its own nature impracticable, we merely request them to suspend their judgement until they have examined what we may alledge in its favor, and if they will thus far gratify us, we will examine the original claims of the Persian language to its present station in our courts of justice, and shew that they have long since ceased to exist, and that these claims are *bona fide* transferred to the English language; we will further shew the case with which our own language might be introduced in its room, and mention some of the advantages which would flow from its being substituted for the Persian in judicial proceedings throughout British India.

Before we proceed farther however, it may not be improper to examine how far the change would extend. It must be obvious, that the colloquial language of the province, whether it be that of Bengal, Orissa, or any part of Hindoosthan, must always continue to be used in every court. In all causes the witnesses, and in general the parties, must tell their tale in their own vernacular tongue, and this is not the Persian language in perhaps one instance out of a thousand, throughout British India. This colloquial medium then, every British Magistrate is now constrained to understand, at least in some degree. Should he not, he must remain ignorant of the real value of every deposition laid before him in Persian, even though it may have been tak-

merits of no cause any farther than the Native officers of the court may have laid them before him, and hence it follows, that property to an immense amount, and in some cases, life itself, must be suspended—we will not say on the incorruptness of these Native officers, but on their *care and attention* ; as a mistake in a single word through mere inadvertence, may represent a cause in a totally different light. In fact if the judge be not acquainted with the colloquial medium spoken around him, the judgment can scarcely be called *his* ; it is more properly that of the Native officers of his court, and his sentence only confirms their decision. When we consider this and reflect on the venality so generally ascribed to Native officers, it is painful to reflect, that the most delicate sense of rectitude possessed by a British magistrate, may be of no farther service than to confirm the decisions in reality framed by the venality and corruption of native officers.

It is therefore evident, that those feelings of justice which, as a body, our countrymen in India so eminently possess, will not suffer them to remain long ignorant of the colloquial medium spoken around them. The question at present then is not, whether the British Judge shall make himself acquainted with the colloquial medium, for this is in every case indispensable ; but whether the depositions and facts taken in this colloquial medium, shall be laid before him in his own vernacular tongue in which he can understand every thing with the glance of an eye, or in Persian, which must ever be to him a foreign language and character. The right which this language possesses thus to intrude itself between the British magistrate and the people of his charge, it seems worth the labor to examine.

/ That the Persian language was introduced by the

Mahommedan dynasty from East Persia, is too well known to need proof. And that it was thus introduced because it was the language and character with which they were best acquainted, is a fact scarcely less obvious. It was introduced then on *precisely* the same principle which now demands *the introduction of the English language in its room*. Nor will it excite surprize that the Mussulman dynasty should have made that language and character the medium of judicial proceedings throughout India, which were vernacular to themselves. On the same principle the Norman dynasty about the same time, made French the medium throughout England, which office it retained until the reign of Edward the Third, when the lapse of three hundred years having insensibly familiarized the Norman dynasty with the English language, the people were indulged with the administration of justice in their own tongue. The instances indeed in which conquerors have given up their own tongue for that vernacular to the conquered nation, are very rare. The present Tartar dynasty in China forms perhaps the most decided instance; and this the extent and the peculiar nature of the Chinese language and character, rendered necessary on principles of the soundest policy. *The claims of the Persian language to form the judicial medium under the dynasty to whom it was vernacular, were not preposterous. If they were not founded on strict justice, they were at least consonant with the practice of the generality of conquerors.*

It will however be obvious that these claims ceased the moment the dynasty to whom the Persian language and the character were vernacular, gave place to the British. With this change of dynasty every vestige of reason on which the use of Persian as the judicial medium

was founded, naturally disappeared. To the English it is altogether a foreign language, totally unconnected with their literary habits and ideas. It has no origin in common with English, as many of the European tongues claim a common origin; nor have the two been in any degree assimilated through the influence of some widely extended language like the Latin, which might have imparted to both languages a large number of words similar in meaning. In these respects Persian is far more strange to a British mind, than is the language of any of the European nations around Britain, which, if they differ from the English in pronunciation and the greater number of their words, so much resemble it in construction, as to be comparatively easy of acquisition.

Nor has it even the advantage of being expressed in the *same character* with the English. It is well known that this greatly softens the difficulty of reading a foreign language. In the acquisition of French, or Italian, or Portuguese, or Spanish, an English gentleman finds much in the similarity of style and construction, and the identity of the character in which they are clothed, not only to invite him to their acquisition, but to the frequent perusal of works in them after they have been acquired. Of all these advantages Persian is destitute. An English gentleman finds its character totally different from that of his own language. It is different even in its arrangement. Its being read from the right to the left, inverts every idea of perspicuity associated in the mind of an English reader with identity of position; so that he almost involuntarily turns from the perusal of such a language as mere matter of delight; nothing but a sense of duty in general constraining those English gentlemen to the perusal of Persian works, who are most

added, *the difficulty of the character itself*, which, from its own nature and the negligence with which it is generally written, becomes so great, that one of the greatest admirers of the language, Sir William Jones, acknowledges that the language must be known before the character can be read with perfect certainty ! How completely foreign this must ever render it to the feelings of an English reader accustomed to the distinct, uniform, and beautiful proportions of the Roman character, must be evident on the slightest reflection. These circumstances combine to keep the language ever distant from us, to banish it from our domestic circle of reading, which alone can render a language natural, and to restrict our perusal of it wholly to the stern calls of duty, often heard with distress, and generally dismissed at the earliest moment possible.

To these however, we must add that of its having so few works the perusal of which can have charms for an enlightened and well-informed mind. While it possesses nothing of antiquity, like the Sanskrit and the Chinese, nothing which tends to lay open the ideas and feelings of the human mind in the earliest stages of society, it contains little which tends to enlarge and elevate the mind. The writings it contains, having in general been penned under the influence of a despotic government, and a mistaken theology, have little which tends to excite just and noble sentiments unless by way of contrast, or to render a nation enlightened, just, brave, and happy. In these points they fall so far beneath the great masters of Greece and Rome, that a man of classic taste seldom turns to a Persian work as mere matter of choice.

Nor have they in general the inferior attractions form-

an English gentleman who at the call of duty should bring himself to the frequent perusal of Persian works, would find it necessary to guard against their style so as to prevent its infecting and injuring his own; as few things would more expose a man to ridicule than the Persian style transferred into his English composition, even though it were only that of his familiar correspondence. In such circumstances Persian must ever remain a foreign language to an English gentleman, foreign to all his habits and ideas, to his taste, and to his every feeling of amusement and relaxation.

The disadvantages attending this, are heightened by the consideration, that after Persian has been for ages the judicial medium throughout India, every individual who has to transact business therein, has to begin *de novo* the labor of its acquisition. No gentleman called to administer justice in this language has acquired it of his parents, or familiarized himself with its idiom and character from his earliest infancy. After generation shall have succeeded to generation, every gentleman has to face anew all the difficulties attending it. It is as much a foreign language to him, as it was to the first European who was constrained to make the attempt; and he has to surmount all the difficulty of rendering familiar to himself the language in which he must discharge all his official duties, as really as though he were the first individual on whom the task had devolved. This was not the case with the former dynasty. To them it was the language familiar to them from their infancy, and through which they imbibed all their ideas of literature. It was the language of amusement and endearment in domestic life. But when it is completely the reverse to every English gentle-

tics must be administered to so many millions of men, that can be more foreign to a man's habits and taste than the Persian must ever be to those of every enlightened and cultivated British mind? Of all those claims, then to its present place in judicial proceedings throughout India, with which this language was ever invested, it is now completely stripped. Nay these very claims, through the change of dynasty, would have appeared insuperable objections to its continuance in the view of any nation less enterprising and indefatigable than the British. Such they would certainly have appeared to the dynasty of Timur. Can we for a moment suppose that any circumstances whatever, would have induced that dynasty to adopt the Portuguese, the French, or the English language, as the medium of their judicial proceedings throughout India? Had they, should we have admired their wisdom? If we change the name of the language and the dynasty, however, we shall have a just view of the light in which we must appear to the natives, as long as we persevere in administering justice to so many millions in a language and character so completely foreign to ourselves.

But if circumstances have now stripped the Persian language of the claims it might once have possessed relative to judicial proceedings in India, it must be obvious that these very circumstances have invested with those claims the language vernacular to the present dynasty. While it must be allowed that in every country the language vernacular to the people from the highest to the lowest, is undoubtedly the best medium for the universal administration of justice; if circumstances will not permit any one language vernacular to them to form this medium, that the language employed for that purpose should be that *vernacular to*



*its rulers*, is the plain dictate of reason. To employ one foreign both to them and the people, is unprecedented in the history of nations, and is a violation of every principle on which the Persian language itself become the judicial medium throughout India. Further the inconvenience and distress attending such a course, are such as no time can remove. When ten generations more shall have fettered themselves in this manner, these fetters will lie as heavy on the *eleventh*, as though they were the first who had attempted the preposterous practice.

It is possible that with some of our readers all this may have little weight. However reasonable the change from Persian to English may be, and however advantageous it may be to those on whom lies the weight of dispensing justice throughout India, such may be ready to object "The change is in its own nature impossible." In reply to this we will endeavour to shew them, that few changes of equal extent could be made with equal ease. Nay we will venture to affirm that were five years determined upon as the period at the end of which the English should occupy the place of the Persian language in all judicial proceedings throughout India, it might be attempted at the expiration of that period with perfect facility, while every succeeding year would add to the ease, the certainty, and the advantage with which justice might be thus administered throughout India to the remotest ages.

To form a just idea of the ease with which this change could be effected, we have only to consider how few persons this change will affect. It will be obvious that, as has been already hinted, this change will not affect the great body of the people: these are

likely ever to remain. To at least ninety-nine out of a hundred, the language in which their depositions are taken, their cause argued, and the sentence given, is quite an unknown tongue. For them therefore no change will be necessary. They will continue to give their depositions in their own tongue; and their being afterwards turned into English, cannot in any degree render this more difficult. In one point of view indeed, their being turned into English, will be advantageous; many English phrases and terms unavoidably used in judicial proceedings, are now so distorted and mutilated, that when written in the Persian character it is scarcely possible to say what they are. The law term *polidunkus* written in the Persian character, lately puzzled for hours one of the best Indian scholars we have. At length it was discovered that this was the English term *pleadings*! But when English shall become the judicial medium instead of Persian, not only must this and many other words be rectified as to pronunciation; but by frequent use they will become so familiarized to the native ear, as to enable a witness himself often to judge whether they answer to the ideas he intended to express in his own language.

Further this change will not affect judges any farther than by placing them all, the old and the young, those devoid of philological talents, and those who possess them in the highest degree, in circumstances equally favorable for understanding a cause and deciding thereon with strict equity, by rendering the proceedings in every case equally transparent to them all. The Native Officers of the Courts alone are the person which this change will affect. And to these the salaries and perquisites of their offices appear so considerable, that

were they told that to secure them it would be requisite that by a certain day, (say seven years hence) they must learn Chinese, Chinese they would certainly learn.

Further, 'the difficulty of acquiring English, in the present circumstances of India, is far less than that of acquiring Persian. When it is the language of the Government, of the mercantile body, of all the military officers, and of so large a part of the troops throughout India, no intelligent native to whom profit renders it an object, can find it difficult to acquire the language. Add to this the multitude of Elementary works in English either imported into India or printed there; and the number of Youths educated in the schools of the metropolis and its environs, and sent forth from year to year into all parts of India; and it will be evident that whatever be the difficulties inherent in the two languages, the advantages now furnished for acquiring English are unspeakably greater than those now found in India for the acquisition of Persian. Were they stimulated therefore by advantages far inferior to those connected with the situations in the various courts throughout India, the younger part of these Native Officers would acquire the language with the utmost readiness in the course of four or five years; so that at the end of this period, there would be an ample supply of help for conducting judicial business in the English language.

Were there a few aged men indeed, to whom the study of English would be difficult, these would in general be found in such easy circumstances already, that they could retire from business, as many of them now do from year to year. And were there a few unable to do this, these might be permitted to resign their situations in favor of some younger branch of their family, say a son, a nephew, or a younger brother, who will have acquir-

ed English, and who might still add the salary and the perquisites of office to the family stock. Thus there would be few left to whom it would be necessary to extend a small pension during the remainder of their lives; and were there many, this would be a consideration not to be named in comparison with the advantages which would arise from bringing every judicial transaction fully into the light, through the medium of the language vernacular to every British Judge.

Should any one object, that the English thus acquired by the Native officers of the Country, would be bald and barbarous in the extreme; we beg to ask what is the Persian, which is taught these Native officers? Is it the classic idiom of Persia? Would it be understood at Ispahan? or if understood there, would it be heard with any other feelings than those of contempt? In point of attaining correctness and perspicuity, however, the English language, if used in judicial proceedings, would enjoy vast advantages over the Persian. In this respect every British magistrate throughout the country, would become classic authority, as the English language is spoken with greater purity in India than in most parts of Britain.

But a high degree of purity in the English language would not be necessarily required in judicial proceedings. Letters, and petitions, and translations of evidence, would at least be written in a clear and fair hand; as in this the natives excel, few indeed writing a careless hand in a language they do not well understand. Hence bald and even obscure as might be the expression, an English magistrate could catch the meaning of such a document fairly written, almost with a glance of the eye; and if any sentence were so obscure as at first sight to be scarcely understood, a question or two

in the colloquial dialect, addressed to the translator, or perhaps to the witness whose deposition was thus given, would render it perfectly clear. And for putting such questions when no medium stood between himself and the translator or witness, beside the colloquial medium with which he had made himself so well acquainted, a British magistrate would possess peculiar advantages, as we shall have occasion to point out as we proceed. When a fairly written English document could be so readily understood by a British magistrate, therefore, even though couched in the baldest expressions, the honor of writing in the language of the Judge might induce many a respectable native to avail himself of the means of acquiring English within his power, so far as to sit down at leisure and write an English letter, as many respectable natives in Calcutta have done within the last twenty years, merely for the pleasure it brings, without being constrained to acquire it for the sake of holding a situation. When it shall be once determined, therefore, that English hereafter shall supersede Persian as the language of judicial record throughout the country, and a convenient time for acquiring the language shall be fixed, all difficulty will vanish almost at the beginning; and every succeeding year will add to the pleasure and safety with which justice will be thus administered throughout India.

If any illustration of this fact were desired, it might be found in the highest tribunal in India, the Supreme Court. In this Court judicial proceedings have ever been conducted in the language vernacular to the judges, yet what native has ever expressed dissatisfaction with that court because its judicial proceedings were not conducted and recorded in the Persian language? The

with their vernacular tongue as well as with English, but in general by English gentlemen few of whom are thoroughly acquainted with the native tongue. Such are the satisfaction and confidence with which the natives contemplate the proceedings of that Court in the English language, however, that they are said to be constantly coming to reside in Calcutta from various parts of the country, for the sake of bringing their causes under its cognizance.

Let us now turn to the advantages which may be reasonably expected to arise from conducting judicial proceedings in India in the language vernacular to every British Magistrate, whether of the age of fifty—or twenty-five. Among these one of the first, is, the time which it would save the British Magistrate in examining and revising judicial proceedings throughout the country. We readily allow that there are many British judges in India, who from close and persevering study and from having been for many years accustomed to transact judicial business in Persian, are become nearly as familiar with that language and character as with their own, and to these our position may appear doubtful. While we esteem such readiness in the foreign medium through which their judicial duties are discharged, highly honorable to their diligence and philological talent, however; we are still inclined to think that they would turn with less reluctance to a bundle of judicial papers written in a fair large hand in the English language, than to the same bundle in Persian, written in the careless, indistinct hand, so much used in that language. Their vernacular language and character are their own still; and familiar as the call of duty may have rendered Persian, their familiarity with their own language and character is still of another kind.

But it is not for the sake of those whom study, philological taste, and a long course of judicial business have rendered so admirably ready in the Persian language, that the alteration is recommended. It will be obvious that among four or five hundred British gentlemen employed in the administration of affairs in India, there must be in the beginning of life, some who have less power of application, and possibly some to whom nature has denied the talent of acquiring a foreign language with any degree of speed, who may still be called to the duty of administering justice in a language which is to them a continual source of distress, and their every attempt to overcome which, leaves the task only the more hopeless. To these therefore, that purity of principle and that rectitude of mind which they possess in as high a degree as those eminently distinguished by philological talent, must render their duty an almost insupportable burden. But the English language being vernacular to them, to these ingenuous minds this course would bring immediate relief; as, in the discharge of their judicial duties, it would at once place them on a level with those most eminent in philology. And when we consider the changes which in a service so extensive, must constantly take place among the British magistrates and judges, it will be obvious, that if there be any one thing which ought not to be suspended on the possession of extraordinary powers either of memory or application, it is the administration of justice to perhaps Eighty Millions of people.

That to all who, from whatever cause, find it difficult to familiarize the Persian character and language to their eye and ear, the reluctance felt in turning to a bundle of papers fairly written in English, must be far

them in the Persian language and character, will scarcely admit of a doubt. It may perhaps be said with truth that the inducement is almost ten times as strong, and that judicial cases written in a fair hand and in a few English words, would probably be understood in a tenth of the time which would be required to master them in a foreign idiom so little understood and an indistinct character so little familiar to the eye.

The advantage which would hence accrue to the administration of justice throughout India by this saving of time, would be great. It must be obvious that however strong may be the sense of duty which pervades the mind, there are bounds to human ability both physical and mental. If the reluctance with which the mind naturally turns to papers in a foreign language and character imperfectly understood, be so completely overcome by a sense of duty, as to secure precisely the same application which would be given with pleasure to the same documents in our own language and character, still this would not prevent the loss of time which must attend that course. If a man cannot perfectly comprehend the subject of such papers, say in less than double the time in which he could comprehend them in the tongue and character vernacular to him, double that space of time must be given to the same quantity of business; and if under the strong impulse of duty ten hours were thus given daily to their perusal, still if no more causes be fully comprehended, than five hours' application would realize were they conveyed in the English language and character, one half of that time would be lost. It must also be considered, that there are bounds which human strength is unable to pass; even this devoting of ten hours daily through a strong sense of duty, to an employ far from pleasant, may occasion in



this climate an expenditure of spirits and vigor, scarcely compatible with health for any length of time. If then any course can be adopted which might ultimately enable a British magistrate to understand thoroughly, say in four or five hours, twice as many causes, as ten hours' application to them could effect through the present foreign medium and character, this must be in a high degree important to the interests of justice in India. When it is further considered, how important it is that the work of administering justice should be *equally easy to all* who may in succession preside in the same court, whether they be old or young, whether possessed of extraordinary philological talent, or otherwise, it must appear reasonable that the language in which judicial proceedings are recorded, should be vernacular to the English, as it formerly was to the Mussulman dynasty.

The importance of thus bringing all judicial proceedings into the language most readily understood by British judges and magistrates, will appear still more clearly when we consider not only the vast extent of country subjected to their jurisdiction, but the melancholy fact, that in this vast extent of country, the reliance of the natives for justice is *on them alone*. Melancholy as this may appear, it is yet a fact of which we ought not to lose sight, that relative to the impartial and incorrupt administration of justice, the British judge has little aid to expect from the native officers of his Court. This is a dreadful state of things ; but the testimonies to this fact are so numerous and so respectable, as almost to exclude the possibility of doubt. Until new ideas and principles shall be implanted in the minds of the great mass of people throughout India, the British magistrate, in realizing his own ideas of justice and equity, must expect little or nothing from the natives around

him. Did they indeed give him no hindrance in taking a just view of any cause, his task would be comparatively easy. But in these circumstances it is to be feared that natives do in general employ their influence and knowledge in an opposite direction. The grand means of securing the impartial administration of justice, therefore, seems to be, that of conveying to a British magistrate, the particulars of a cause in the language wherein he can most speedily and thoroughly understand them, since it is from him alone that impartial justice can be expected. The length of time spent by a Native officer in rendering a cause into English, is of small value, compared with that of the British judge. Were it possible to enable him to understand clearly in five minutes, what it might cost a Native officer as many hours to translate into English, this would tend to advance the interests of justice. On the contrary the employment of a foreign medium, from long practice familiar to the Native officers of the Court, but understood with difficulty by the British judge, possibly overwhelmed with the multitude of causes crowding upon him in that language, can only tend to distress his upright mind, while it affords to *them* the greater leisure to mislead his judgment respecting the facts it includes. An hour saved to the British judge, therefore, by his examining a cause in his vernacular tongue in which he can make himself master of the facts with the glance of an eye, must tend more to the upright administration of justice, than many days of labor saved to the native officers of the court, on whose incorruptness and impartiality so little reliance can be placed.

The value of thus shortening the labor of a British judge by bringing things before him in his vernacular

tongue, is heightened by recollecting, what a multitude of causes in some of the larger districts often lie upon one man at the same time. We have supposed that a British magistrate might fully understand five causes laid before him in his own language, in the space which one of equal length would require, if laid before him in an indistinct character and a foreign language imperfectly understood, to say nothing of the readiness with which he would recur to them in a language familiar to him from his infancy. But supposing that the expenditure of time and spirits were only *one-half* that which the same cause in a language and character foreign to his European ideas must require, what an advantage would this be to the natives of India ! It would be little less than that of doubling the number of British judges and magistrates throughout the country ! All therefore who are acquainted with the amazing load of judicial business lying on almost every man thus employed throughout India, will be able to appreciate the value of this advantage.

We have reason to believe also that this removal of one of the two foreign media with which every British judge has now to cope, would bring him to a more thorough acquaintance with the one remaining, the colloquial dialect spoken around him. The natural effect of a gentleman's having to transact judicial business in Persian, is, that his attention must in some degree be turned from the colloquial medium. It will necessarily be the wish of a wise and upright man to render the language through which he is to administer justice, as familiar to himself as possible; and hence that he should encourage those around him, whether officers of the court or respectable natives, to address him in Persian, is to be expected in the very nature of things. This how-

ever must be unfriendly to his becoming familiar with the colloquial dialect, even though it should not make him regard it as comparatively of little use. Let this foreign medium be exchanged for the language vernacular to him, however, and he will instantly have leisure and opportunity to familiarize himself with the colloquial medium. He will no longer be tempted to undervalue it; rather it will combine with itself an increased degree of importance. He will soon perceive that he needs nothing but a thorough acquaintance with it, to enable him to see completely through every cause which come before him. With the ideas and facts of a cause before him in his vernacular tongue, he has only to ascertain whether these be accurate or not; and to effect this he has only to call a witness, and with his eye on his English cause ask him whether the ideas there expressed are those he intended to convey in his deposition, and a simple "yes" or "no" will enable him at once to judge of the faithfulness of the document before him. An acquaintance with the colloquial dialect spoken around him therefore, would appear so important that he could scarcely fail to acquire it in a short time, though he might not have studied it while at College; and if he there learned merely to read it, every day's converse with those about him, would render it more and more familiar. For this converse his circumstances would now be highly favorable. The Persian laid aside, all the officers of court and every respectable native must address the Judge either in *their own* colloquial dialect or *his*; and as comparatively few of them might be able to converse in English readily, although they might understand it when they read it, (as multitudes do the French language was cannot prevail on themselves to converse freely therein with a French gentleman,) their constant

intercourse with the British magistrate, would almost unavoidably bring him acquainted with the colloquial dialect in its most elegant, as well as in its most familiar forms. Thus the judicial medium being his vernacular tongue in which every thing would appear transparent, and the colloquial medium being daily rendered more and more familiar to him, through which he can question persons till every doubt be removed, it is scarcely possible to conceive that any thing of this nature could be added to the facility, the ease, and the certainty with which British gentlemen could administer justice throughout the whole of India.

From this would naturally flow, the easy detection of every attempt at fraud and imposition which might be made by the natives officially placed around him. There are two or three cases in which these attempts may possibly be made. It might be made in turning into Persian the deposition of a witness received in the colloquial dialect. It is well known that here the change of a single word, may so completely alter the meaning as to make the evidence totally different from what the deponent intended. As this is a fact of which the natives cannot be ignorant, what an opportunity is here afforded for bribery on the part of a rich native whose cause may be pending, should he find the Native officers who receive these depositions and turn them into Persian, not perfectly invulnerable to corruption ! And of this what hope can there be when their general character is considered ? The remedy for this is, the Judge's being so familiar with both the foreign media. as to detect the slightest deviation of the one from the other in meaning. But this in every instance is almost too much to be expected. Even an English gentleman's wish to familiarize himself with Persian, might, as already hinted,

prevent his rendering himself familiar with the dialect spoken around him. His acquaintance with his own vernacular tongue, however, would enable him to give up his whole attention to that language, and use would render all its idioms and phrases so familiar, that while appearing to pay little attention, every fact narrated in his hearing might be so readily understood, that any misrepresentation of it when laid before him in English would be instantly detected. And his pointing out and duly punishing such deception a few times, would create such a fear in the Native officers, as would go near to stop the current of deception.

Perhaps some may urge that it is scarcely possible for every deposition to be taken in the presence of the Judge or even in his hearing. We allow that if cases of this kind occur, the danger of imposition is greater. Still when the language into which the deposition shall be rendered, is understood by the British magistrate far more readily than by the Native officers of the Court, and he is thoroughly familiar with the colloquial dialect, his being able to call a witness at any time, and with the English translation before him, to interrogate him from point to point on the statement given and thus defeat with perfect ease so nefarious an attempt, would fill the Native officers of the Court with such a dread of detection, as would scarcely leave them at liberty to repeat the attempt.

Another mode of deception of which we have heard, which, while we deem it possible, we can scarcely realize as an actual fact, is, that of a native officer's bringing for signature to a British magistrate, an order in Persian which the omission of a word or the alteration of a single letter, has rendered totally different from that to which the British judge intended to affix his sig-

nature. If such a thing has ever been attempted in Persian, when the native officer knew that from the number of papers his master had to sign at once, it was almost impossible that in a character so indistinct, he could read every word of each paper ; the introduction of English in its stead, would render this attempt almost hopeless. Granting that of a multitude of papers brought at once for signature in a foreign language and character, it is too much to expect that every word and letter should be carefully examined by the young magistrate, as well as by those of long experience, by those possessing the least, as well as those who possess the greatest philological tact, still in English papers fairly written, which he could run over with a glance, the youngest could instantly discern whether or not they expressed the sentence he had awarded, and thus render deception next to impossible.

We might mention another result of this course, which although trifling compared with others, is not wholly unworthy of notice. It would create among the Native judicial officers, a degree of interest in the stability of the British Empire in India which they now have not. Hitherto we have retained all the judicial apparatus of the *Mussulman* dynasty, so that were any unforeseen change to restore it, not a Native officer in the courts, would be obliged to make the least change in his official language. The wisdom of this, merely with reference to the feelings of the Hindoos who form the great body of the people, is at best doubtful. If they formerly disliked the *Mussulman* dynasty for its tyranny and oppression, the continuance of its language in the courts of justice, cannot be matter of delight ; and it was quite natural for them to expect, that when delivered from the oppressive bondage of that dynasty, they should

have been also delivered from the symbol of that bondage, its judicial language. Our retaining the language of the Mussulman dynasty, and consequently still throwing the judicial power in some degree into the hands of the Mussulmans, is prolonging at least the shadow of their triumph over the Hindoo nation, which can scarcely fail to distress them; if it does not depress their minds. But omitting this consideration, we cannot but observe, that were the former regimen to be at any time restored, not an individual in the Native courts of justice would feel the least interest in opposing the change on the ground of its taking away his employ, whatever regret he might feel on other grounds. Were the language of the present dynasty, however, made the medium for conducting all judicial business, if this course did no more, it would at least give them all that interest in the stability of the British empire in India, which arises from personal considerations; as they might assure themselves, that no Indian dynasty would imitate our example so far as to adopt the *English* language as *their* judicial medium, because they found it thus employed by the preceding dynasty. Every feeling of interest therefore, would combine with those of duty, in urging them to wish for the stability of the British Empire in India, when its removal would involve the loss of their employments and the ruin of their families.

It may not be improper to add here, that a common medium of administering justice, and this their own, was among the means through which the Romans held for so long a time the various countries which they ruled. While this tended to consolidate their power in the various countries conquered, it by no means alienated the affections of their inhabitants. Of the Romans' having lost any country or province through alienation of mind



on the part of the inhabitants, we have scarcely a single instance on record. In Britain, when they voluntarily withdrew nearly five hundred years after their first visiting the island, they were repeatedly intreated to return; and if this was occasioned by the dangers apprehended by the Britons from their more northern neighbours, (dangers however which Bengal would have to fear in a still higher degree were the British to withdraw and leave it defenceless,) still had the Britons abhorred the Roman sway, even these dangers would scarcely have urged them so earnestly to supplicate their return. But they had introduced their own language, at least as the judicial medium, and with it doubtless much of that equity which so eminently distinguished the Roman jurisprudence. Happy therefore in the administration of justice, and improved by the cultivation the Romans had diffused throughout the country, they so much enjoyed the Roman government, that they deemed their voluntary withdrawing one of the greatest misfortunes with which Britain could be visited.

If the introduction of the Roman language into the judicial proceedings of the various barbarous countries they conquered, with the consequences of this step, were among the means which so fully conciliated the affections of these nations, and so firmly consolidated their power that they scarcely ever lost a single province by rebellion, why should we suppose that the introduction of the English language and its consequent effects, would be attended with less happy consequences in India? Are the British nation less just and equitable than were the Romans? Is their language less the depository of literature and science? Does it not, above all, possess those moral treasures which that of Rome never contained in an equal degree? The oblique effects which

would be likely to flow from this course, would, we conceive, be highly beneficial to India. On this head our hopes are by no means grounded on the expectation that the English language will ever become general throughout India, or that it will ever be cultivated among the natives to any great extent. The hope, that any great proportion of the natives of India will ever study English sufficiently to draw from that language any great stock of ideas, we regard as wholly unfounded. Were as great a number to read English as are now able to read Persian, still it must be through the medium of their own language that the great bulk of the people must ever imbibe ideas. For the diffusion of valuable ideas in the vernacular dialects of India, however, the introduction of English into the judicial courts, would provide in the most effectual manner. This course, in twenty or thirty years, would bring several thousand of the most intelligent and best informed natives of India acquainted with the English language, as well as provide for a succession of them which would increase with every succeeding generation, as long as the British power shall remain established in India.

If it be objected that these men would not be likely by their conversation to diffuse very widely the ideas they may acquire from the English language, and that indeed they would be likely to confine their reading in English almost wholly within the bounds of their own profession; this we grant, but we beg leave to add, that our hope of their diffusing valuable ideas drawn from the English language, is neither founded on the extent of their reading nor on their colloquial efforts. By this method *a body of translators would be created among them, who, accustomed to transfer ideas from their own*

into the English language, would be able with far greater ease, to take a valuable English work, and transfuse its ideas into their own language; and this once done in Bengalee, these ideas would be accessible to possibly twenty millions of people. Nor would this be confined to the Bengalee language. Intelligent natives in every part of India would thus acquire the English language, as they have hitherto acquired Persian; and as they would be acquainted with their vernacular tongue in all its idioms and peculiarities, they would be able to transfuse into it ideas from any English work they might deem valuable to their countrymen.

Should it be urged that the little which has been done in the course of so many centuries in transfusing valuable ideas from Persian into the various dialects of India, does not justify the expectation that much would thus be done respecting English; we reply, that circumstances are so widely different as fully to authorise this expectation. It might indeed suffice us here to urge the vast superiority the English language possesses over the Persian relative to the mental treasures it contains; but we beg leave to mention two other circumstances. The one is, the vast intenseness in the desire for giving valuable information to the Hindoos which distinguishes the present period. In what age did the Mussulman dynasty or the Mussulman public, attempt to give the *Koran* to the millions of India in their various dialects? Yet they regarded them as idolators, and as such they doomed them to destruction in the world to come, even if they spared their lives in this. But the desire to communicate the Holy Scriptures and every other kind of knowledge capable of improving and elevating the native mind, which pervades the British public both at home and abroad, is too well

known to need description. The other circumstance is, the existence of the Press, which was perfectly unknown in India under the Mussulman dynasty, but which is now so rapidly coming into use among the Natives, as almost to exceed belief. We have already had occasion to remark in a late Number, that in the course of the last year scarcely less than Thirty works issued from the Native press in the Bengalee language alone, and that the number of copies printed of each work are on the average supposed to be a Thousand. If this be really fact, it is not unreasonable to expect that, should the native taste for reading continue to increase, interesting English works translated into the native languages with faithfulness and perspicuity, would find such a sale among the natives themselves, as would in time render them a source of profit to the native translator.

The importance indeed of providing food for the native mind when its desires are so constantly increasing, will be evident when we consider, that without this, it must feed almost wholly on those legends and tales, which have already sunk the country into the lowest depths of vice and immorality, and thus the press, which in every other country, has been the means of encouraging virtue and knowledge, will become in India the great support of idolatry and of all the immorality and obscenity to which it gives occasion. It therefore becomes the duty of all who love India to consider seriously how that taste for reading which is continually increasing among the Natives, can be turned to the highest advantage. Every means of creating original works on subjects important to their temporal and eternal welfare, ought to be improved to the utmost. But when the English language contains already so many valuable works of every kind, a step which would render the

most sensible and intelligent men in the country, as those must necessarily be who are employed in the native courts of justice, acquainted with the English language in the regular discharge of their duty, could scarcely fail of making them read in that language at least in some degree, nor, in the present increasing desire of information felt by their countrymen, of making them wish to give works which pleased themselves, to their countrymen in their own language, particularly if any degree of profit or credit were likely to be attached to the labor.

Something also might be expected from men of wealth and intelligence in the country. It has been already said that they would probably make themselves acquainted with the vernacular language of the British Judge in their district, particularly when it became the language of Judicial record in causes which may so often interest themselves or their dependents. It would not be strange therefore if they should occasionally look into an English author; nor, should they meet with a book which delighted them, if they should make a translation of it into their own tongue, and even print it at their own expense. That the printing of books is among the means of gratifying themselves in which the wealthy natives now indulge, the magnificent edition of the *Tantras* by Pran Pishwas, and the great *Sanskrita* dictionary now printing at the expense of Radha-kanta-deva which was noticed in a recent Number of this work, form a sufficient proof; and as their minds expand, this taste may embrace works of utility translated from the English, as well as the productions of their own country.

To all this it will probably be urged, that this course would completely abolish the study of the Persian language in India. This we cannot but deem altogether a mistaken idea. Are there not situations in India of high

respectability which involve a constant intercourse with the Native Courts, and in which the use of the Persian language will ever be indispensable? It must unavoidably be indispensable to those who fill diplomatic situations in the various native courts of India. At these the native princes and their chief officers, although well acquainted with the colloquial dialects spoken around them, will as naturally prefer the Persian as the language of negotiation, as the various courts of Europe prefer the French language. Indeed while the kingdom of Persia, as well as that of Cabul, is so near the British dominions, and a friendly intercourse therewith is so much to be desired, it is impossible that the study of the Persian language can be discontinued in India. And the high salary and reputation naturally attached to these appointments, will render the probable hope of obtaining them, a sufficient prize to stimulate those ingenuous minds who possess a philological taste to qualify themselves for them, should there be the most distant hope of their being some day thus employed.

But is it reasonable that this should compel the peasant in Bengal, in Orissa, in Behar, to have his cause, on which perhaps depends his all, tried in a language foreign both to himself and to his Judge? In England the occasions in which French is used, are perhaps ten times as numerous as those in this country in which Persian may be indispensably required. Yet would it not be thought preposterous if, throughout our English courts, causes were tried and all the pleadings held in French, with the view of keeping alive the study of that language? What renders this course less preposterous here than it would appear at home, but our being so much accustomed to the practice that we are incapable of viewing it in a just light? Is Persian under-

stood throughout Bengal, Behar, and Orissa by a greater proportion of the inhabitants than those who may be found in Britain acquainted with French? The probability is, that for one who can read and understand Persian in these provinces, you will find ten persons in Britain who can understand French. We presume, therefore, that nothing further is necessary to shew the absurdity of constraining the people of these provinces to have their causes pleaded in a language foreign to themselves and their judge, merely for the sake of providing a succession of able Persian scholars to fill the various diplomatic situations which offer in the different native courts of India.

To this subject we recollect that the late excellent Mr. Grant turned his thoughts as early as the year 1792, and that he even carried his ideas much further than we have, by proposing that the English Language should be introduced into the Revenue Department, as well as the Judicial. As we are not so happy as to have a copy of his able memoir by us, and it is some years since we have seen it, we are quite unable to say whether he has supported his views by the same train of argument as ourselves, or by arguments far more cogent, which we think quite probable, when we reflect on his powers of mind and on his deep acquaintance with the affairs of India. It may not be improper to add, however, that now, when the British sway is so firmly settled in every part of the country, the attempt may be made with far greater advantage than it could have been thirty years ago, when things were in so great a degree new to us.

Such then would be the probable consequences of introducing the language of the present dynasty as the medium of judicial proceedings throughout India. And

if the introduction of it be thus reasonable, if it can be effected with so little trouble, if it be likely to bring judicial proceedings so fully into the light, and to render them clear to the youngest magistrate as well as to the most experienced, to interest the Native officers of the different courts so much more deeply in the stability of the British empire in India, and to pour a flood of light on the country at large the effects of which we can scarcely limit; we humbly hope that the subject will receive that cool and mature consideration, it may appear to deserve.

**ART. II.—*Hindoo Astrology; Hindoo Almanack for*  
1825.**

WE propose here to devote a few pages to the subject of Hindoo Astrology; a subject which, from the magnitude of its influence over the natives of India, acquires a degree of importance to which it has no intrinsic title. With the British public, judicial astrology has long since lost all fascination.—Time, which, as Lilly\* observes, though with a widely different anticipation, “being the father of truth giveth judgement without passion, and accustometh evermore to pronounce true sentence of the life or death of writings,” has consigned to merited oblivion the hundred and twenty authors whose works were held in high repute in the age of our astrological wisdom. And the day is for ever past when a Lord Chancellor could entertain a British parliament by telling them, “all the motions of these last twenty years have been unnatural and have proceeded from the evil influence of a malig-



nant star; and let us not too much despise the influence of the stars; and the same astrologers assure us that the malignity of that star is expired; the good genius of this kingdom is become superior, and hath mastered that malignity, and our good old stars govern us again."\* In an age so destitute of all astrological taste as the present, it would not only appear redundant to institute any comparison between the principles of European and Hindoo astrology; but it would demand more time and patience in the reader than we can claim, and more industry on our part than it is worth. We shall therefore strive to avoid all tedious and unnecessary detail.

The review of the Almanack of the current year, will serve as an appropriate introduction to a few remarks on a science, which forms the basis of all its information. It may also be of advantage in shewing the general use to which the science is applied in the country, and by affording some idea of that species of knowledge which the Hindoos deem indispensable to the right performance of the several offices and duties of life, enable the reader to estimate the magnitude of the superstition which pervades the country. And as straws have been said by an enlightened statesman to determine in which direction the wind blows, this fugitive essay may not be altogether unimportant if it tend to shew the current of popular delusion.

The Compiler of the Almanack is Gungadhar. It is printed in the country, near *Uttudweep*, at a press, which was, we believe, the first ever established among the natives. It is dedicated under God, to the Raja of *Krishnanagur*, whose family, now reduced to poverty, were formerly the greatest patrons of literature in Bengal.

\* Lord Clarendon's speech to the first Parliament after the Restoration.

The work opens by informing us that of the *Varaha Kulpa*, comprizing the four *Yogas*, 1955,864,926 years have expired. Of the *Kulce Yoga*, or the last age of the world, 4926 years have passed, and, 427 071 years yet remain to be completed. Of the Cycle of sixty years into which time is subdivided, the present year is the tenth of *Vishnoo*, and is called *Doormookha*; in it the fruit of those trees which perish on producing fruit, will not be scanty; corn will be dear (it has, however, not been cheaper for the last ten years,) friendly intercourse between man and man will be interrupted, and subjects will become rebellious.

Then follows a list of the presiding regencies of the year, with the character of their influence on human affairs.—*Mars*, is the sovereign of the year, and will occasion whirlwinds, disease, indifferent crops, and war among kings, (which as our astrologer instructs us, alludes to the present Burmese war.)—*Venus*, is the presiding minister, and will bestow abundant crops, and increase the number and happiness of subjects.—*The Moon*, is the regent of water; under its influence, the waters will increase, the earth become fruitful and the fishes rejoice.—*Jupiter*, presides over corn with great advantage, bestowing universally excellent harvests, as much rain as is needed, and inclining men to alms and devotion.—*Samburta*, is the ruling cloud, and will bestow copious showers, and multiply the fruits of the earth and the flowers on the trees.—*Oodbuhu*, is the predominating wind, and its reign will be sinister, whirlwinds will fly about, the earth will be filled with lamentations, the clouds will give but little rain, and that with great noise.—*Koolera*, rules over the serpents, and will occasion the animals to become degenerate, and men to be destroyed by poison and

fire.—*Poondureeka*, is the regent of *elephants*, and will occasion discretion and prudence among men, and the destruction of the people in the east and west.—*The Sea of Curds*, will be the predominating *sea*, and the continent which borders on it, the *Sakha-dweepa*, will enjoy a luxuriant crop, and its rivers will be generally filled with water.—*Kalee*, will be the ruling *solar ray*, and inflict on men darkness both in their persons, and their understandings.—*Nukoola*, is the regent of the *medical profession*, and under his influence the words of men will be excellent as the waters of immortality.

Having thus described the ruling powers of the year among the vegetables, the clouds, the serpents, the elephants, the seas, the solar rays, and the college of physicians, as our Court calendar announces the reigning monarchs of Christendom, the almanack proceeds to describe the extinguished ages of the world, their duration, and their gradual degeneracy. On the third day of the augmentation of the moon in the month *Visakha*, on Sunday, is the anniversary of the birth of the *Sutya yoga*. This period, the golden era, lasted 1,728,000 years, and produced four incarnations. It was the age of merit, and virtue was without alloy. *Koorookshetra*, was the pre-eminent *teertha* or holy place, the brahmans were the lords of destiny; the principle of life resided in the brain; men died when they wished; their stature was thirty-one feet and a half; they lived to the age of a hundred thousand years, dined off golden vessels, and the name by which men obtained *mooktee* or final deliverance was *Narayana*.

On the ninth day of the augmentation of the moon in the month *Kartika*, on Monday, will fall the anniversary of the *Treta Yoga*, which lasted 1,296,000 years and produced three incarnations; actions of merit were then

in comparison with sin as three to one. The most sacred place was *Pooskura*; brahmans preserved the sacred fire during their lives, and were consumed with it on the funeral pile; the principle of life resided in the bones; the human stature was twenty-one feet; men lived to the age of ten thousand years, and dined off silver dishes; and *Rama* was the name by which men obtained deliverance.

On the 13th of the wane of the moon in *Bhadra*, on Thursday, is the anniversary of the *Dwapur yoga*, which lasted 864,000 years, and produced two incarnations. Merit and sin were then equal in proportion. The forest of *Nimisha*, was the sacred place most frequented. The principle of life resided in the blood. The human stature was reduced to ten feet and a half, men lived a thousand years, and dined off copper dishes.

On the full moon of the month *Magha*, on Sunday is the anniversary of the birth of the *Kalee yoga*, the iron age in which we live. There will be one incarnation, the genius of degeneracy; merit will be reduced to one-fourth, while sin will rise to three-fourths. The *Ganges* will be held sacred; the brahmans will be without the sacred fire; the principle of life will reside in food; men will be three cubits and a half in stature, live a hundred years, and dine from dishes without rule.

Assuming the supply of *Water* for the year, at one hundred, the almanack predicts, that, of this quantity, fifty parts will remain in the sea, thirty on the mountains, and twenty on the earth. The *Almanack* carrying its vaticinations into every department of life and nature, proceeds to predict, that general blessings and calamities will bear the following proportion to each other, during this year.

## *Hindoo Astrology.*

**Rain will be in the propor-**

tion of,.....	8	Loss of wealth, .....	1
Corn, .....	6	Flies, .....	
Grass, ....	4	Musquitos, .....	1
Cold, .....	5	The heat of the sun, ....	1
Heat, .....	7	Thunderbolts, .....	
Wind, .....	6	Poison, ....	1
Increase of subjects, ....	5	Remedies for the same,..	
Decrease of subjects,....	3	Holiness,.....	
Kings, .....	11	Unholiness, .....	1
Gods, ....	11	Truth, .....	
Diseases,.....	15	Falsehood, .....	1
Cures, .....	6		

This is succeeded by a figure, divided into nine houses or squares, from the calculations of which any man may understand the general complexion of his individual fortunes through the year. To use it, it is necessary to place the lunar mansion of the day in which the sun enters *Libra*,\* with the two succeeding mansions in the first square, the next three in the second, and so on till the twenty-seven *Nakshatras* have been inserted. Each mansion has its distinguishing fruit of good or evil, of which a schedule follows. The fruit of mansion the first, is, the acquisition of that which conduces to pleasure. —Of mansion the second, the acquisition of wealth and corn. —Mansion the third indicates poverty, to avert which umbrellas should be given to brahmuns. —The fourth mansion indicates wandering, and its sinister aspect may be averted by giving excellent beds to brahmuns. —The fifth mansion bestows children and wealth. —The sixth predicts death, to avert which bestow clarified butter, rice, and a golden water-pot, on brahmuns. —The seventh indicates splendor and

\* There is likewise another mode of ascertaining which stellar mansion

excellency.—The eighth, disesteem, for the removal of which, bestow on brahmuns, silver, with garments and arms.—The ninth, indicates the acquisition of wealth. The enquirer ascertains in which of these squares, his own natal mansion falls, and the signification of that square, is supposed to constitute his fortune.

When the natal mansion or *Nakshatra* of any individual is not known, than which a greater misfortune can scarcely be imagined, the almanack provides the means of ascertaining it through the initial letter of his name, as all the letters of the alphabet are divided among the *Nakshatras*. When a man has two or three names, that by which he may be waked from sleep, is to be used on such an occasion.

Acts of merit have not the same value throughout the year; the proportion of fruit attached to virtuous deeds differs in different months or signs; and the writer of the almanack, has very judiciously given a correct notice of the value of meritorious deeds in each sign; a table of no ordinary importance, inasmuch as it prevents any prodigality of good works.—In Aries, of eleven acts of merit, one will be unproductive, and ten productive. In this manner the Compiler goes through each sign; but we need not follow his example, for among Christians good works are always acceptable. The most inauspicious signs for actions of merit, are Gemini and Virgo, as in them not one becomes productive. The best signs for doing good, are Aries and Scorpio, as the discount is only ten per cent.

We have then an enumeration of days, holy and unholy, and of the most proper days for performing various actions. From the 21st of Visakha to the 15th of Jyathoe, twenty-five days are unholy, on account of the youth, maturity, and wane of Venus. From the 1st of

**Shravana**, to the 16th of **Aswina** the period is unholy, because of its being an intercalary month, because of the youth, maturity and wane of Jupiter, because Jupiter is in the same sign with the sun, and through Jupiter's being in **Leo**. The period from the 20th of **Pousha** to the 10th of **Visakha**, is altogether unholy, through the youth, maturity and wane of **Venus**. All other days are holy.

The auspicious days for marrying are, two in **Visakha**, six in **Jysthee**, three in **Asarha**, seven in **Ugruhayana**; one in **Phalgun** and three in **Chitra**; in all twenty-two days. The auspicious days for first feeding an infant with rice, an important event to a Hindoo, are twenty-seven. The days proper for the **Panchamrita**, or the feeding of the mother with rice in the fifth month of gestation, are twelve. The 10th of **Visakha** is the most auspicious day for commencing the building of a house; and the 10th of **Visakha**, for entering it. The most favorable day in the year for bringing a new married wife from her paternal mansion to that of her husband, is the 14th of **Visakha**. The auspicious days for the first tonsure are the 14th of **Visakha** and the 7th and 14th of **Asarha**. The most auspicious periods for putting the chalk for the first time into the hand of a boy to teach him to write are, the 17th of **Visakha** and the 7th and 14th of **Asarha**. There is but one day through the whole year appointed for investing a youth with the sacred thread. Those for boring the ears are two, the 7th and 14th of **Asarha**; those for offering the corn of the new harvest, are the 28th of **Asarha** and the 6th of **Ugruhayana**.

This is followed by the figure of a man rudely sketched and the twenty-seven different lunar mansions allotted to its different members; hereby any one is enabled to ascertain the monthly complexion of his destiny, and to

avert the approach of misfortune. In the first month of the year, seven stellar mansions are allotted to the head; three to the mouth; five to the heart; three to the right hand, three to the left; three to the right foot, and three to the left. These seven portions of the body have the following significations during that month; the head betokens the enjoyment of happiness; the mouth, excellence; the heart and the right hand denote the obtaining of wealth; the left hand signifies great distress; the right foot, moderate gain, and the left a disposition to wander. The enquirer turns to the figure and having found to what member of the body his natal mansion is attached, and what that member predicts, ascertains the fortune which is to befall him for that month. To avert the calamities which some portions of the body presage, he is directed to make a ball composed of *moorumangsee*, *buch*,\* *koor*,† *bitumen*, *turmeric*, *dar-huridra*, dried ginger, *champuk*,‡ and *mootha*; in this ball the universal remedy against misfortune, the proportion of the ingredients must be equal. It is to be dissolved in water, in which the enquirer is to bathe, after having mixed with it some *dhoosthoor*,§ and pronounced two sacred texts. The number of stellar mansions affixed to each member of this mysterious body, as well as the signification, differs monthly.

At this stage of the work, the Compiler breaks off abruptly to inform his readers that his almanack is superior to every other almanack in Bengal.

Forty pages are then occupied with information of the most important kind, with that in fact which constitutes the chief merit of the book; the heavenly conjunctions

\* *Zincifer Zedovis.* † A drug said to be the dried root of *Cactus speciosus*.

‡ *Nichelia Champaca.*

§ *Datura Metel.*



for every day in the year. They are called the *Punchangus*, or the five members of astrological science, and without them no calculation can be effected. They are, 1st. the day of the week; 2dly. the lunar day; 3dly. the *Nukshutra*, or subdivision of the zodiac; 4thly the *Kurun*, a subdivision of the *Nukshutra*; 5thly. the *Yoga*. The characteristics of the first day of the year, will perhaps explain the use of these conjunctions.

“1st *Visakha*, 12th April, Tuesday; the tenth lunar day terminates 59 *dandas*, 25 *puls*, (two *danda*s and a half make an English hour,) after the rising of the sun; the *Shravana Nukshutra* closes 18 *dandas* and 45 *puls* after sun-rise; the first *kurun* of the day is called *Binuja*; the *Siddha yoga* remains 14 *dandas* and 16 *puls* after the opening of the day. Let no journey be undertaken.” After this manner are the five particulars given for every day in the year. They are indispensibly requisite to enable a Hindoo to regulate all his movements. In fixing the time of birth for any infant, it is necessary to record particularly the exact position of these five conjunctions; otherwise, no judgement can be given on its horoscope.

The fruit which each planet occasions in each of the twelve mansions, occupies two pages and a half; but the detail would be unprofitable.—The length of time which each planet remains in a house is next inserted; namely, the Sun, one month, the Moon two days and a quarter; Mars a month and a half; Mercury eighteen days; Jupiter a year; Venus twenty-eight days; Saturn two years and a half; the ascending and descending nodes, a year and six months each.—The influence of the sun, of Mars, and of the two nodes, begins on their entering a sign; that of Jupiter and Venus, when they are in the centre of it, that of Saturn and the Moon when quitting

it; but that of Mars extends through the whole period of its continuance.—The seventh and first lunar days bestow wealth; the sixth and third, length of life; the tenth, the accomplishment of all one's desires; the eleventh, universal prosperity.

As every man is born in some lunar mansion, a scheme is given in this almanack for calculating whether any undertaking be likely to succeed or not, the figures which correspond with the number of the mansions, are arranged in three lines; thus,

1	2	3	4	5	6	7	8	9
10	11	12	13	14	15	16	17	18
19	20	21	22	23	24	25	26	27

Supposing the natal mansion of the 'quesitor' to be that which answers to the figure 4; and he be desirous of undertaking something on the day of the 26th mansion; the figure under 4 being 13, and that under 13, 22, that number is to be taken as his natal mansion, from which the proposed 26, is distant four mansions; and according to the indication of that fourth mansion from that of his nativity, is he to be guided in acting or forbearing to act; each mansion of the nine having a distinct signification, auspicious or malevolent.

There is a great serpent in the universe, although we cannot perceive it, which continues for three months of the year reposing with its head to the east, its tail to the west, its back to the north, its belly to the south; in the second quarter, its head is turned to the south; in the third, to the west; in the last, to the north. Its quarterly movements, direct the natives in the erection of their houses. The Hindoo houses are with few exceptions built round an open square, the different sides being placed at right angles with each other. When therefore a new house is to be erected, it is necessary

to consult the position of the serpent, to ascertain on which side the architect is to begin. The sides to which its tail and belly are turned, are auspicious, and a commencement is therefore made in either of those quarters. But if a single house be erected, or if the four sides of a quadrangular mansion be commenced at the same time, the position of the serpent signifies nothing.

The almanack next mentions what portions of lunar days are auspicious, and what days of the week are unfortunate on their conjunction with lunar days; Sunday, is inauspicious if it be the 12th of the moon; Monday, if it fall on the 11th; Tuesday, if it fall on the 10th; Wednesday, if it fall on the 3d; Thursday, if it fall on the 6th; Friday, if it fall on the 2d; Saturday, if it happen to be the 7th of the moon.

To regulate the journies of the natives, the brahmans or the shastras have called into birth Yoginee, a goddess or celestial power who resides in the eight quarters of the universe on different days; in the east on the first and ninth of the moon, and thus respecting the other quarters. It is reckoned auspicious to commence a journey with this goddess situated either towards the back or on the left hand.

But we must hasten to a close, though much curious matter remains still to be noticed. The duration and malignity of fevers depend on the solar and lunar days and lunar mansions on which they commenced; if a fever begin on either of five *nakshatras* which are mentioned in the almanack, the patient will die; if on six others, life will be preserved with difficulty; if on four others, the fever will continue four days, and thus do all the lunar mansions influence a fever. The lunar days are still more inauspicious than the mansions, for a fever will always continue twice as many days as the number of the

lunar day on which it commenced ; thus, if it came on the eleventh, it will remain twenty-two days ; if on the day of the full moon, one month, if the day of the new moon, two months. But if the moon be at an inauspicious distance from the natal mansion on the commencement of a fever, not even the waters of immortality can preserve the patient's life. A fever beginning on Sunday will continue seven days ; on Monday, nine ; on Tuesday, ten ; on Wednesday, three nights ; on Thursday, it will occasion great danger for twelve days ; on Friday it will continue seven or three nights ; on Saturday, fourteen days. The day and night are also severally divided into eight portions ; of which some are auspicious, others the reverse ; on those which are unfavorable, no undertaking whatsoever is to be commenced.

But the most tremendous conjunction is the *poosh-kura* ; and it seems as if the heavens had concentrated all their malignity on this single point of time. If either the second, the seventh, or the twelfth lunar day, happen to fall on a Sunday, a Saturday, or a Tuesday, and either of the six particular lunar mansions be conjoined with them, and any one die on that day, the very trees in his ground will perish ; the whole village becomes infected. An act of propitiation must immediately be performed, and as all the curses which are averted, are believed to fall on the propitiating priest and on the ground which is the scene of the sacrifice, few *brahmans* can be found who will venture to perform it, and it is never permitted to take place in a village or in any inhabited place. The contributors to the worship leave the sacrificial articles with the priest, who proceeds into the fields to some solitary spot, and there, unseen by mortal eye, for the Hindoos are too much terrified to look on, he performs those tremendous rites with fear

and trembling.\* If a child should be born under this most malignant conjunction, it is a proof that it is illegitimate. The justice of this enactment to the poor mother, needs no comment. It ought however to be added, that there are counteracting conjunctions, friendly to the interests of the female, but if they be not sufficient to master the malignity of the *Pooskara* conjunction, the proof of adultery is complete.

Then follow the days of the week, of the moon, and of the lunar mansions, on which it may be proper to name a child ; also the proper days for undertaking journeys towards the different quarters. But the reader will be sufficiently satisfied with this specimen of the work, and will not require any farther particulars to enable him to estimate its character.

It is only within a very few years that printed almanacks have been in circulation ; their intrinsic value consists in the exactness with which they give the daily progress of the five heavenly conjunctions, the basis of all astrological science and utility ; their extrinsic value in whatever the compiler may add to attract attention among a people so fond of looking into the future. Their calculations are however, often erroneous and sometimes dangerous. About three months since, it was found that some of them had fixed the eleventh of the moon a day too early. Now it is forbidden under the most tremendous of penalties, (loss of caste) for any Hindoo widow of a brahmin to partake of food on the eleventh or the twenty-sixth of the moon. Our astrological preceptor discovered the error in time to save

\* While we were writing this article a woman died under this dreadful conjunction at Chatura ; a subscription was immediately opened to defray the expense of the sacrifice. One Bholaanthe performed this sacrifice a few years ago at the earnest solicitation of the Raja of Krishnasegur, and it was remarked, (with what degree of truth we cannot say,) that his family soon became extinct.

the caste of all the widows in the families of his clients. But a great multitude fell into the error, and had not the transgressors been numerous, the caste and the honor of many, would on that day have been lost ; but when the public sins, who is to condemn it ?

The printed Almanacks have considerably injured the trade of the Divājna brahmans, who formerly copied and sold them for a livelihood. Their manuscript calendars, though vended at the small sum of two annas, are so meagre, that many are reconciled to the payment of a rupee for the printed almanack, in consequence of its more copious information. These Divājnas are the established order of astrologers, who travel about the country, to spread intelligence of the exact position of the five conjunctions, and of the aspects of the stars on public or individual concerns. They move out to their daily vocation, with an almanack wrapped in a cloth under the arm ; this is the badge of their profession, and their passport to the most sacred privacy of a Hindoo family, the apartment of the women. Arrived at the door of a house, the astrologer invoking the sun, the patron of his tribe, pronounces a sacred text, and the five heavenly conjunctions of that day, for the hearing of which the shastras have promised a splendid reward, the destruction of bad dreams, the forgiveness of sins, increase of days, of wisdom, good fortune, and happiness. He receives a few grains of rice for his attention, gives his benison and departs. The most niggardly native, from whose door the poor and even the brahmans depart empty away, never refuses his contribution of rice to the astrologer. Sometimes he may succeed in persuading the master of the house that some planet regards him with a malignant aspect, and that a few annas will enable him (the astrologer) to propitiate it ; or a

child may be ill and the women may be desirous of knowing what planet has caused it, and how its sinister influence may be averted; this will add a little more to his gains. And in fact when Hindoo women have once got the minister of fate among them, there is no limit to the questions they have to ask, touching their own future fortune, and that of their relatives. The prophecies of the astrologer are received with unwavering confidence, and his promises to avert misfortune and calm the heavenly bodies, are very thankfully rewarded. Recognized as an astrologer by his almanack, he is perhaps accosted by some simpleton, who is desirous of knowing how the planets stand with regard to himself. The interpreter of that book whose letters are the stars, unpacks his almanack, requires the initial of his name, and gives a judgement, but always with a gentle inclination to his own interest, for on such an occasion, some planet is indubitably in a wrong house, and must be worshipped; the astrologer offers his services, and pockets the money. Thus do the Divujnas, the astrological tribe of Bengal, live upon the ignorance and credulity of the people. They are rarely skilled in *Sanskrita*, and the greater number of them are but indifferently acquainted with the principles of their own science; the little knowledge they possess of it is derived from the aid of some more learned brother. Though they are called brahmins and wear the sacred thread, they are not admitted into the society of the regular priesthood, who cannot taste water which they have touched, a privilege enjoyed even by a blacksmith. In the interior of the country there is seldom a cluster of villages without several families of astrologers, who share the duties among themselves.

The natives of Bengal are wholly infatuated with astrology. The Hindoo religion having deprived the

Supreme Being, the Eternal Brumba, of all power in heaven or on earth, and declared that he condescends not to interest himself in mortal affairs, the stars and planets have succeeded to his throne, and to the homage which belongs to it. No undertaking of any moment is ever commenced without ascertaining the disposition of the planets, and greater efforts are made to propitiate them, than to avert the wrath of Almighty God. Other nations have heretofore carried their researches into the future. Rhodiginus reports that, for the prevention of treason, there was no one born within the kingdom of Egypt, whose nativity was not brought to the king to be judged on. The Chaldeans, the Lacedemonians, and the Romans endeavored to regulate state affairs by the supposed influence of the heavenly bodies, and by other means of prognostication. All nations have in fact been more or less infected with the mania of astrology; but in no country has it ever obtained such general currency or entered so minutely into the private and domestic affairs of each individual; as in India. Acts of religious merit may very naturally be supposed to derive additional value from the auspiciousness of the time; but here astrology is applied to the most trivial concerns of life, the naming of a child, the commencement of a private journey, an interview with a friend or a master. It not only interferes with almost every duty, but pervades all ranks of society, and the most learned pundit, is equally under the influence of its spell, with the most illiterate peasant.

Astrological judgements are both general and individual; they either predict general blessings or disasters, and render particular portions of time auspicious or the reverse to all; or they give indications of events according to the horoscope of each individual. An almanack may afford this general information, but it can give no judge-



ment of any great value in private cases ; for while every man is subject to the general influence of the stars, the separate actions of his own private life are under the guidance of his own horoscope ; and it is from the position of the stars at his natal hour and their subsequent progression, that his course of action is to be regulated. And who would venture to perform any action in the dark, if he possess the means of purchasing the prognostications of the astrologer ? The poor are obliged to carry forward the general system of life, without this knowledge ; and to content themselves with the general judgements of the stars. No record is kept of the hour of their nativity ; and astrology being an exact science, errs when the preliminary information it demands, is dubious. Should an astrologer attempt to discover the precise aspect of the heavenly bodies on their destinies, he must necessarily give a vague and uncertain judgement. Lest however the benefit of their practice should be lost to the sacred tribe, the wise men of the east have discreetly ordained the calculation by means of the initials of names, mentioned in a foregoing page, which affords the nearest approach to certainty. But the great events of life, such as marriages, the feeding of the child for the first time with rice, the first tonsure, are not uninfluenced by the motions of the planets, in the families even of the poorest ; for on these occasions, some member of the family proceeds with a few beetle-nuts and a quantity of paun as an offering to some neighbouring astrologer in order to ascertain the most auspicious season for their accomplishment ; and to satisfy the curiosity and the conscience of the family.

But the astrologers are naturally most anxious respecting the movements of the planets where they are most munificently rewarded. A poor man may erect a

thatched shed without attracting their attention, but if a man wish to raise a brick house, the astrologer will quickly discover him, and offer to calculate the most auspicious day for laying the foundation, and for entering on possession. A rich man has many friends, but none so anxious for his welfare as the astrologer. The opulent retain an astrologer as they retain a physician, and he is deemed as necessary as the family spiritual guide; the one prescribes for futurity, the other for the present life. For the family which employs him, he calculates the most favorable hour for the performance of the innumerable rites which the Hindoo religion enjoins. All important secular movements are likewise under his regulation as to the best time for commencing them. He must be a man of approved fidelity; for the most important records are in his charge; the horoscopes of the family. He possesses the book of fate; before him is unfolded, the destiny of each individual member of the family; he not only "foresees all natural mutations and accidents, but has power to prevent and save." He is therefore required to be ever on the watch for the welfare of the family, perpetually to consult the progression and aspects of the planets, and to give timely intimation of every approaching calamity. On the birth of a child, he is to form its horoscope, and enrol it among the family archives. After having ascertained the five conjunctions of the hour of nativity, he forms his figure of the heavens, and proceeds according to the precepts of the science, to ascertain the different aspects of the planets in the different houses, and to calculate their fortitudes and debilities, their auxiliaries, and counteractions, and through these calculations to draw from the womb of futurity, the progressive

destiny of the infant. This is called, a *Koostee*; and cannot be better described perhaps than in the language which John Calvin uses respecting the astrologers of his day. "For all astrologers who falsely usurp that name to themselves, I say, those knaves, who for their impostures pretend the name of *Judiciary* or *Judicial Astrology*, do conclude that a judgement or determination or prognostic, touching the life of man, ought to be made by the horoscope; as it both fortunes depended on the stars. If therefore any man be born at this hour, according to their opinion, that condition shall abide him; so together, they feign a fate, to wit, some necessity which may hold a man bound to the rule of the sun, moon, and stars. For one born when the sun was in the tail of such a sign, or when it was in the head of another, this nativity portends such or such a fortune; this man shall be of a short life, the other of a longer; at length they also gather to themselves more boldness,

the whole life of man and each single action." For thus divining the life of man, the astrologer receives, twenty, thirty, and sometimes fifty rupees. The number of inauspicious days, and sinister aspects, is not of course small; and they all require propitiation; worship to the gods and planets and gifts to brahmans.

Perhaps, the boldest adventure of the astrologer is, his determining the length of the infant's life; but it is a fact that it is fixed by him. Wisely consulting his own interest, he seldom fixes the duration of the infant's life under fifty years; the gratification of the parents being the chief object in view, the interpreter of the stars, naturally supposes that his own reward will be commensurate with the life of the child. Perhaps there is

no Indian astrologer so honest as to say with William Lilly "those appearances argue no long life, it were therefore vain to frame long directions upon that nativity." The infant to whom so long a life has been promised, often dies a babe; not one in ten attains the predicted period of life; but the veracity of the astrologer and the truth of the science remain unshaken. The death of an infant under such circumstances, is like the sudden extinction of a lamp by a gust of wind when there was oil enough in it to have burnt for several hours. The parents, so far from being staggered, attribute the omission of all mention respecting the child's death in the roll of destiny, to the urbanity or consideration of the humane astrologer, who was too compassionate to disclose the dark lines of futurity and rend the parents' heart by the anticipation of distress.

It is impossible that these astrological predictions should not err very egregiously, for vain are all the efforts of man to dive into the future. But the star gazers have ways and means of preserving their credit;—the staff on which they rest with the greatest confidence, in the hour of adversity, when the event has falsified their predictions, is, the deficiency of information. The correctness of all prognostications, depends on the exactness of the horoscope; and on the record of the precise time when the child springs into birth; an error of two minutes may place his horoscope in a different position, and give a totally different complexion to his destiny. The failure of their predictions is therefore laid to the charge of incorrect information. When the prediction is realized by the event, the science rises in reputation, and so eager is man to know that which is concealed from him, that one verification is sufficient to cover ten failures. The astrologer is always

safe, for nothing can persuade a Hindoo that this most heavenly and divine science of the stars, is ever fallacious. The nephew of a wealthy native lately died at the age of two years, to whom the astrologers had assigned more than fifty. While the child's life hung in suspense, the uncle, turning in a large assembly to his wise friend, asked him, when the child would begin to amend ; and he, after a little deliberation, fixed some time the next day for the abatement of the disease. At that very hour the infant died ; yet within a week, on the occasion of another birth in the family, this very astrologer was invited to settle its horoscope, and to predict the future course of its life. Thus does the science survive the most desperate accidents, and the astrologer retain his gains, where one might fancy his reputation would be completely wrecked. The flatterers who surround a rich man, and profit by his credulity, represent to him when any pacification of the stars has failed of its effect, that there is little room for despondency, since the acts of worship he has performed, can never be lost, but must continue to swell his treasure of merit.

Numerous are the occasions on which a wealthy family needs the aid of the astrologer. Every year has its unlucky days in which the planets must be appeased, that the current of events may flow smoothly ; every family movement requires a new calculation. Astrologers are always disposed to magnify their office ; they will tell you, that the astrologer must be highly confidential ; that into the hands of any man of equivocal reputation it would be unwise to commit those records of the family upon which its fortunes depend. He is not indeed under an oath ; for the Hindoo religion, though it has a whole volume on the most efficient mode of cursing an enemy, ab-

hors swearing; but he is considered under a solemn obligation never to disclose the horoscopes of the family. Without this knowledge, there can be no calculation of the progress of the heavenly bodies, and no means of ascertaining the precise position and aspect of the planets at any given time; and without this knowledge, it is impossible to perform the six mysterious and diabolical acts, by which an enemy may be injured and destroyed. Astrologers will tell you of the high importance attached to their profession when two great families are at variance, and of the care taken to keep them in good humour, and to prevent their going over to the enemy with the weighty secret of the nativities.

The principles of Hindoo Astrology are locked up in the *Sungskrita* language. Indeed it seems always to have been considered necessary that the precepts of the science should be preserved in a language above the comprehension of the profane vulgar. William Lilly, writing in the year 1647, says, "Some may blame me that I write in the English tongue, yet I trust I have offended no man, sith I write in my own language, and to such as speak as I speak." The great luminaries of the science in this country, however, so far from following Lilly's laudable practise, continue to deliver the decrees of fate in the language of the gods.

The astrological system in use in this country appears, as far as we have been able to ascertain, to be Indian, and to constitute a part of Hindooism. In many particulars however it corresponds with the European system. The division of the figure of heaven into twelve mansions to answer to the twelve signs, would naturally have occurred to all wise men in all countries; but the significations of those mansions, must be in a great measure if not wholly arbitrary;—yet they agree in both systems.

These significations are in fact the foundation of the system, for the progression of the planets can only fortify or debilitate the signification of these houses ; thus, in the mansion which refers to wealth and honor, the configuration of the planets can only signify malignity or benevolence as it respects that accident of the life of man. The correspondence of these primary principles and also of many that are in a degree secondary, such as, the aspects, character, dignities, conjunctions, prohibitions, translations, peregrinations, frustrations, and combustions of the planets and mansions, in the European and Asiatic systems, might possibly throw light on the origin of the science, in the hands of a patient investigator. But astrology is of itself a sufficiently dark and obscure art ; and its origin is veiled in still greater obscurity.

The most difficult portion of the science is, the rectification or verification of the horoscope, for ‘ him that would judge upon the future actions and contingencies depending upon the influence of heaven, it is necessary that he have in the first place, the place of the planets ; viz. their motions, exactly calculated, rectified, and fitted for judgement ; he must consider whether the estimated time given him, be the true time of birth, yea or not, lest he be deceived either wholly in the sign ascending, or by a fallacious and uncertain hour mistake many degrees thereof, by which error no rational or certain judgement can be given either of the complexion, from constitution, or fortune of the native.” *Lilly*. For solving this error, and amending the time, the ancients devised various ways and means, and modern astrologers have invented others ; but they differ widely from each other, and the Hindoo mode of verification differs from them all, and when viewed in comparison with that of *Hermes*, *Ptolemy*, and *Lilly*, appears high-

ly unscientific. Few of the Hindoos enjoy the valuable advantage of a watch, which saves so much calculation, and removes so much anxiety; on a starless and stormy night it is no easy matter to fix the true time of birth. The Hindoo astrologers have therefore invented several schemes for obtaining certainty in dubious cases, and for ascertaining with accuracy, the time when 'the child was separated from his mother's womb, and received the breath or ayre of this world.' The astrologer enquires of the attendants, in what quarter or direction the chief door of entrance was situated, and as the mansions are triplicately, oriental and occidental, this may fix the true time of birth in one of two proximate mansions. He likewise enquires whether at the moment of parturition, supposing it to have occurred during the night, the lamp was on the floor or on a pedestal, or in the hands of any one. The mansions being further characterized as stable or unstable, if the lamp was in a fixed position, the birth must be referred to the stable house, and *vice versa*; but as one mansion in three is doubtful; that is to say, one moiety partaking of the character of its predecessor, the other of that which follows, it is only in particular instances that this calculation can give much assistance. To make the determination of the horoscope more certain, he enquires diligently how much of the wick was consumed at the moment of birth; and the length of the unconsumed wick, corresponding as it does with some particular qualification of the houses, assists him in verifying the nativity. The heavenly signs are likewise divided into odd and even; if therefore the *accoucheuse* were a widow, the birth belongs to the odd sign; if a wife, to that which is even. There are other modes of verification, of a similar description, which we need not parti-



cularize, as these are sufficient to shew the complexion of the Hindoo system of rectification, and how far it is behind the European system, both in precision, (if in so ambiguous a science there can be any thing precise,) and in minuteness.

The Koostee, or judgement upon a whole life, is particular in its details only to the age of about fifteen; beyond that period, it merely gives a general idea of the aspect of the heavenly bodies for three months together. Without a pretty exact notice of the period of nativity, the Hindoo astrologers can do but little, whereas Lilly the last great astrologer of England, was able to give judgement, through means of his speculum, with no other data than a few accidents which had occurred in *after* life. He says, that he fixed the horoscope of a merchant, on being informed of the following accidents; that he came to be a master of quality at the age of sixteen and seven months, that he took a journey beyond sea of great concernment, at twenty and four months; six months after, was sick of a burning fever, and had another fever with much melancholy and scurvy at twenty-four and eleven months. Few Hindoo astrologers would venture so far out of soundings.

But what is wanting in the Hindoo scheme of astrology, is borrowed from a foreign source, from the Arabic. Many of the astrologers in this country are in the habit of calculating for rich natives for about five rupees, a *Bursu phul*, or judgement of the aspect of the heavenly bodies on their destiny for a whole year. This is much more copious in its detail than the Hindoo judgement for the term of a whole life, but the calculations, the terms, and in fact the whole system, is of *Moo-vol-man* origin. The terms which denote a malignant or benevolent influence, are Arabic; and as it would be

sacrilegious to perform any act of propitiation to the powers of a strange superstition, Sungskrita terms have been substituted in their stead. The reader may form some idea of the avidity of the natives to pry into futurity, when they sanction a measure so repugnant to every notion of Hindoo propriety, as the adoption of Moosohman usages.

Between the astrology of India, and that in vogue among other nations, whatever harmony there may exist in theory, there is this essential difference in practice, that here astrology is made a part of religion. In every other country, it is simply a matter of curiosity and befriends only the star-gazer; here it benefits the whole body of the priesthood. The brahmans, who have neglected no opportunity of advancing the interest of their own tribe, improving on the original scheme of astrological prognostications, have declared that the stars may be propitiated by acts of religious worship, (which none but they can perform) and by gifts to the twice-born. The object of the Hindoo in consulting the motions and aspects of the heavenly bodies, therefore, is not the simple gratification of curiosity, but a desire to smooth his passage through life by removing sinister influences on high. Thus the Hindoo religion,—a father towards its ministers,—a step-father towards the flock, has totally altered the nature and object of the science, and taking advantage of the natural inquisitiveness of mankind, has erected upon a scheme of celestial calculations, a most extensive scheme of priestly gain.

It has been charged on the European astrologers that their system is at variance with the notion of a particular providence; at which William Ramsay the astrologer, was highly indignant, and maintained that the decree of the Bacaran Council, “*Si quis animas et corpora hu-*

mana fatalibus stellis credit astringi, sicut pagani, et Priscillianus dixerunt, anathema sit," was not pointed against the art, but against its abuse, against those who give that to it, which properly belongs to God the creator of these heavenly bodies. Into this great error, however, Hindoo astrologers have fatally fallen. It is sufficiently preposterous to maintain, as the European astrologers do, that "there is nothing appertaining to the life of man in this world, which in one way or other hath not relation to one of the twelve houses of heaven;" but to pay adoration to the host of heaven, to avert misfortune or to extract from them a benevolent aspect, cannot but weaken, even if it do not abrogate, every notion of a superintending providence. The act of worship is not addressed to God, the governor of the universe, but to the planets as though the destiny of each individual were under their guidance. And yet as far as we have been able to learn, the original works on Hindoo astrology expressly declare, that they are not the causes; but only the signs of future events. The Hindoos do not appear to have ventured even as far as Burton, who in his *Anatomy of Melancholy* says, "If any man shall ask me what I think, I must answer, they do incline but not compel; no necessity at all, (*agunt non cogunt*) and so gently incline that a man of sense may resist them. They rule us; but God rules them." Vol. i. p. 82, *tenth Ed.* Why they should be propitiated, if they are as powerless as the signs on Ludgate Hill, to use a phrase of Rowland's, we should never have been able to divine without the explanation of our pundit. All the accidents of this present life are the natural result and consequence of actions performed in a former birth; the planets which in their revolutions indicate these accidents to men, are to be re-

garded as the representatives of those acts whether good or evil, and in this capacity may be worshipped with confidence. To propitiate a planet with the view of averting the consequences of actions performed an age before, that planet having no necessary connection with those transgressions, appears absurd in the eye of reason, but it is satisfactorily explained to the conscience of the Hindoos; for do not the shastras ordain, that in case of killing either a man or a cow, the sin may be expiated by a large gift to a brahmun, though he were totally unconnected with either of the injured parties? Upon this sophistry is the doctrine of propitiation defended. It is exclusively of Hindoo origin; even the Burmese, equally infected as the natives of this country with the mania of astrology, have no idea of pacifying the heavenly bodies, and among the Mooroolman astrologers, it is equally unknown.

Thus do the planets indicate the progression of human affairs, and thus does the wise and diligent astrologer draw from the many-leaved book of heaven, 'the event of future contingencies' and the means of draining the purse of the poor credulous Hindoo. Thus according to the Hindoos do the heavenly bodies fulfil most emphatically *the great object of their creation, for all things exist for and on account of the brahmuns.\** They (the brahmuns) are the true lords of the ascendant; however unpropitious may be the aspect of the planets to the uninitiated, on them they always cast a benevolent aspect; or rather the more malignant the aspect on the quesitor, the more propitious the aspect to the predictor. To them astrology is without hyperbole, "*sacred astrology,*

\* The twelve houses are the tenements, let out by the astrologers to simple people.—W. Bond.

divine astrology, the art of arts, the science of sciences, bestowing on them the highest privileges, pre-eminences, and advantages." The astrologer, casting his piercing eye into the future, discerns in the long vista of years an endless series of malignant aspects, and unhappy culminations; he beholds days and months marked with desolation and terror, and a grim and frightful array of calamities, which can only be averted by repeated acts of worship and repeated gifts to brahmans. And it must appear marvellous even to a reflecting Hindoo how easily a planet is pacified by a donation to these holy men; how the planets, revolving in their distant spheres and shedding such direful portents on the family of man, should be so completely under the influence of the brahmans that the most malignant aspect will change in a moment when they are fed; that even Saturn may be combust with the Sun, and a gift to this sacred tribe shall remove the dreadful calamity which it foretells. The astrologer is master of the fears, and consequently of the purse of his disciple.

Acts of propitiation are as expensive as they are reputed necessary. We are almost inclined to think, that it would be less expensive to employ a physician to heal a disease than an astrologer and brahmans, to avert it. The completeness of the pacification depends of course on the expense, for it is absurd to think that a planet would be as much gratified, and as kindly disposed, if only half a dozen brahmans were fed, as if five hundred were. The schedule of gifts to brahmans, by which each planet is pacified, and renounces its malignity, may not be displeasing to the reader. The Sun is to be propitiated by the offer of a cow; the Moon, by that of a conch; Mars, by that of a bull; Mercury, by gold; Jupiter, by a piece of cloth; Venus, by a horse; Saturn, by a

black cow; the ascending node, by weapons; and the descending node, by the offer of a goat to brahmuns. So amply have the wise men of the East created a provision for themselves out of the credulity of an infatuated people.

Some wealthy natives, to spare themselves the vexation of repeated acts of propitiation, propitiate in one annual act all the planets and heavenly bodies which have any thing to do with sublunary affairs. They perform a splendid sacrifice to the host of heaven, and feed five or six hundred brahmuns at once, by which every malignant aspect is removed; and the entrance of inauspicious planets into the different chambers which represent the different accidents of life, is rendered harmless. A wealthy native in our neighbourhood expends two thousand rupees annually on these occasions.

The science of Astronomy is in Bengal, entirely subservient to that of Astrology; as it is the latter only which holds out any hope of pecuniary advantage to students, it is eagerly pursued, to the almost total neglect of the nobler science. There is no astronomical school in Bengal; the number of pundits who pursue the study of it is inconsiderable, and even among them it is studied for no higher purpose than to rectify their astrological calculations. They appear most fully to have imbibed the opinion which was held by one of our English Astrologers, that Astronomy was of no utility but as it gave aid to astrology; and that to acquire the names and laws of the stars, would be a waste of time without understanding their language. Thus one of the noblest sciences within the compass of human pursuits, is thoroughly debased by its unholy alliance with a study which every nation throws aside, as it makes progress in knowledge and civilization; and thus is the

country deprived of all the assistance which mathematical and astronomical pursuits never fail to bestow. There can be no genuine progress in astronomy, unless it be altogether dissevered from the puerile art of astrology; a very scanty share of knowledge is sufficient to make one expert in astrological calculations : while therefore the few who study astronomy, look no higher, there can be little or no expectation of their making great progress in the science. By this melancholy conjunction, astronomy, from which we are in a great measure to look for the subversion of astrology, becomes its handmaid; and both unite to support a system of delusion and fraud.

It would be conferring a real boon on India, to establish an astronomical class, the students of which should possess every facility for pursuing the track of our European astronomers, even in their sublimest flights. Such a body of men, could not fail to attract notice, and to acquire renown, and all renown acquired in the pursuit of genuine science, is so much gain to the best interests of society. They would speedily dissolve the meretricious connection which now subsists between astronomy and astrology, and to the full extent of their influence, assist in bringing the latter into contempt. The numerous astronomical errors of the *Shastras* they would detect, and undoubtedly oppose. Astronomy would thus, after the lapse of so many centuries, be pursued for a high and noble purpose, and instead of being made the instrument of fraud and delusion; instead of being pressed into the service of astrology and idolatry, gradually dissipate the errors which it has been made to sanction, and ennoble the native mind.

**ART. III.—On the indifference and apathy manifested by Britain relative to the affairs of India.**

It has been often observed that the present connection of India with Britain, forms one of the most extraordinary events recorded either in modern or ancient history. This observation is perfectly correct. That an island four thousand miles distant by the nearest route, and whose inhabitants have generally to pass through a space of nearly fifteen thousand miles before they reach the shores of India, should, in about sixty years, subject an empire containing at least fourtimes the number of its own inhabitants; and this almost without effort, and certainly without any settled design on the part of its government, is a fact which has no parallel in the history of mankind for the last two thousand years. If we consider the number of inhabitants subjugated, together with the distance of the conquerors from the vanquished, the conquest of *South America* by Spain, bears no proportion to that of India by Britain. At the utmost we can scarcely suppose that the inhabitants of all the countries conquered in South America by the Spaniards in the sixteenth century, exceeded thirty millions; they might not indeed exceed twenty; while the number in India who at the present time are under British sway, are generally estimated at Eighty Millions.

{In another point of view the disparity is immense. If we may rely on the accounts given us relative to the conquest of South America, the whole of the conquest of India by Britain, cost fewer lives than were destroyed by the Spaniards in South America in a single year; and every Briton has a right to rejoice when he recollects, that never since conquest began to desolate the



earth, was a conquest of that extent realized with so little effusion of human blood, as that of India by Britain.

If we further revert to the conquests of Mahometanism in its first ages, we shall find nothing which, if all circumstances be considered, will bear a comparison with Britain's conquest of India. It is true that after subjugating the various tribes of Arabia, the Caliphs proceeded to Syria, to Persia, to Egypt, and that they subjugated a great part of Asia Minor. But it must be recollected, that these conquests employed them for more than a century, and that the Greek Empire was not subdued until the ninth century after the Prophet's decease. Asia Minor, together with Persia and Egypt, scarcely possessed fifty millions of inhabitants, however; and it is a fact that at this day the Empire of Islamism throughout the world, scarcely contains a number of persons equal to those over whom the King of Great Britain extends his sway.

We may further recur to Rome, and fearlessly demand whether she with her legions and her heroes, one of whom could write, *Veni, vidi, vici*, ever equalled in her conquests the rapidity with which the various countries of India have been subjected to Britain. We allow that after successfully combating for five hundred years with the various states of Italy, she in a short space after the second Punic war, added Syria to Carthage, and Macedon to Syria. Nay we may add that Greece really became her prey; for the specious freedom proclaimed to Greece by Flamininus, only served to swell the triumphs of that haughty republic. Greece was as really her slave as Italy itself. We pass over her selecting a thousand of the richest and most illustrious inhabitants of Greece among whom was the historian Polybius, and in reality condemning them to end their

days in Italy under the pretence of sending them to plead their country's cause before the senate at Rome ; but we can scarcely avoid asking, what would have been thought of Britain, had she, amidst all the acts laid to her charge respecting India, to enfeeble it commanded a thousand of its wealthiest and most powerful inhabitants to plead their cause before the British Parliament, that they might in reality die in Britain ? But to return to the subject ; the conquest of all these countries, with what remained of Asia Minor, occupied Rome a far longer period than that in which Providence has given India to Britain. But Syria, Macedon, and Greece, did not contain eighty millions of inhabitants. If it be urged that the Germans, the Gauls, and the Britons, far exceeded that number ; we beg to remind our readers that it was nearly a century after the reduction of Greece before Cæsar completed his partial conquest of these countries. We say partial, for he by no means completely subjugated them, although his conquests are said to have cost a million of human lives !

It is then a fact that her distance from India being considered, in the extent and the rapidity of her Indian conquests Britain is without a parallel in the history of the last two thousand years. The Macedonian conquest of India and the intermediate countries, we deem unworthy of the name. It was rather an expedition undertaken with the view of plunder and murder, than with the intention of holding these countries in quiet and peaceable possession. As for the expeditions of Semiramis and Bacchus to India, we must wait for more accurate information before we grant them even an existence. It is certain that if they were ever made, they were entirely fruitless as to any conquest made of India.

Nor was the conquest of India by the Moorsolmap

dynasty equal in rapidity to that of Britain, nor scarcely in *extent*. After so many centuries had elapsed, how little hold had even Aurungzeeb himself on the fertile and populous provinces in the South of India ! They were never in that quiet and tranquil state of subjection to the Moo-soolman power in which they have been for so many years to Britain. It was indeed in the most prosperous years of Aurungzeeb, that the Mahratta marauder *Shivages*, laid the foundation of that Hindoo power, which, had not Providence, at the critical moment, called in Britain to her aid, would at the present moment, have been enforcing by the sword throughout the whole of India the claims of Brahmunism to the obedience due alone to Deity. These facts may to us appear nothing ; they may even sink from our view ; but when India shall have tasted fully the peace, the plenty, the tranquillity, the moral health and enjoyment which Christianity has in reserve for her, these facts will appear wonderful in the eyes of our children's children.

The fact of Providence's consigning India to the guardian care of Britain, will appear still more remarkable if we take into consideration the absence of design, we had almost said the absence of *desire* respecting it, which in these sixty years has pervaded both the Cabinet and the Parliament of Great Britain. Contrast with this the intense, the incessant desire after foreign conquest which actuated the Roman Senate, and the Moo-soolman Caliphs. With the former, conquest was a settled principle. For this, commerce, even of the most profitable nature, was treated with sovereign contempt, as totally unworthy of the Roman people. Foreign conquest every Roman of distinction was trained up from his earliest youth to regard as the highest felicity of the state, as forming the highest happiness a Roman mind

could enjoy. Among the first Moosoolmans, while the conquest of infidels, who of course included all nations beside themselves, was among the most meritorious of all duties, to be slain in the attempt was the direct road to the highest bliss of paradise. It is doubtful, however, whether any British minister ever meditated the conquest of India, or even regarded it as an object of desire. So far from this being the case indeed, the wish has ever been discouraged in the parliament of Britain; and not seldom has it been branded as criminal. The man who has gone to India with the design of extending there the conquests of Britain, has been obliged to conceal his intentions with almost as much care as though he meditated designs against his own country; and the man who has most successfully fought his country's battles on the plains of Hindoosthan, has seldom been quite free from the apprehension, that his character and fortune, it not his life, might be the forfeit he might have to pay for thus daring to defend the dominions of his native country.

That Divine Providence should in this manner have placed in the hands of a few European islanders at so great a distance from India, one of the largest empires in the world, almost against the wishes of those at the helm of affairs, is in itself a fact which deserves the most serious consideration. It is almost unparalleled in the annals of mankind. Other nations who have aimed at conquest, as the Romans and the Moosoolmans, have steadily pursued this object from age to age. But in this instance an Empire has been, we had almost said, forced on a nation against its own will; an empire too, larger in extent than was ever acquired in so short a period by a nation at that distance. Surely in committing to Britain the destinies of India in a manner so totally

different from any thing seen in its dealings with any former nation, Divine Providence must have had in view designs worthy of itself, and which, in due time, it will surely accomplish.

That this vast country, the empire of the widely famed Timur, thus committed by Divine Providence to the fostering care of Britain, should be so little regarded by the inhabitants of Britain, although it embraces the richest provinces of Eastern Asia, and includes at least four times the number of inhabitants found in Great Britain itself, is a thing totally new in the earth. It can scarcely be accounted for on any other principle than that which we have now mentioned, that Britain did not in reality desire India; and that although providence, in the course of events, has now united its destinies with her own, she regards it rather as a burden, than as an acquisition capable of creating delight.

(The existence of this amazing apathy in Britain respecting India, however, unaccountable as it may seem, is a fact so well known as to require no kind of proof. Mr. Lushington, in his account of the Religious, Charitable, and Benevolent Institutions now in operation in Calcutta, has justly remarked in his preface to that valuable work, that "unfortunately, as has been frequently observed, so great and unnatural is the apathy evinced in England with regard to Indian affairs, though almost every family at home is in some degree connected with those sent forth from her bosom, that the attempt to excite some interest beyond the executive authorities relative to the most important foreign possession of Great Britain, and the most singular dominion that was ever exercised by any nation, is nearly hopeless." This description is by no means an exaggerated one, and the Author of that work with great propriety adds; "a momentary and partial attention is indeed occasionally

raised by descriptions respecting the conduct of conspicuous individuals,—but this soon subsides, unless the stimulus of an Impeachment keeps it awake, until the question of the renewal of the Charter provokes periodical excitation.” Nor is he too severe on this “unnatural apathy” when he adds that, “an insurrection of Negroes in a petty colony of the West Indies, would create a greater sensation in England than the news that the British empire in the east was in imminent danger.”

For this astonishing apathy respecting the welfare of India, it is scarcely possible to assign an adequate reason. We have mentioned the absence of desire after foreign conquests as possibly forming one reason for this apathy. This repugnance to the idea of foreign conquests we cordially approve. The desire after foreign conquests we condemn as akin to the spirit of gaming in individuals; and as a direct breach of the command, “Thou shalt not covet.” But this apathy to the welfare of India, we dare not ascribe to so noble an origin. An abhorrence of foreign conquests founded on a regard to the Divine command, while it would guard against any iniquitous extension of dominion in future, could never produce a total unconcern for the welfare of eighty millions of men whose destiny had been already united with that of Britain, although by ways which that righteous feeling could not approve. The spirit which detests private robbery and public conquest, is an emanation from that sacred principle described in the second table, “Thou shalt love thy neighbour as thyself.” But this principle, while it detests future conquests, would produce a deep interest in the welfare of those placed already under our protection though by means of conquest itself. This principle therefore, instead of producing total apathy relative to

the welfare of India, might be justly expected to awaken in Britain a greater concern for the welfare of her Indian subjects, from the very consideration that they have been rendered such by conquest. If real injury had been done them by their having been thus subjected to the sway of Britain, though against her own desire, the spirit of benevolence ought to render her the more solicitous respecting the most effectual means of promoting their happiness, with the view of making some compensation to them for the injury thus done them by subjecting them to her sway. It seems therefore scarcely possible to place this apathy relative to the welfare of India, to the account of that noble and benevolent principle which detests all foreign conquest.

It will be little more to the honor of Britain if we ascribe this "unnatural apathy" to the *distance* of India from her. Were navigation still in the state in which it was when a voyage to Rome from the farthest shores of the Mediterranean involved as great danger as a voyage from India to Britain, and scarcely a less space of time, the distance of India from her, might form a plausible reason for Britain's being so insensible to the welfare of India. But when the fact is, that she hears from India almost as often as Rome formerly heard from Britain, for whom she did so much, surely the distance can form no sufficient reason for her feeling so little interest in the welfare of India. The distance of an object of whose existence and connection with ourselves we are certain, can form no reason for apathy respecting its interests and welfare, which a benevolent mind can approve. It may form a reason for turning the attention more closely to such an object, for collecting and weighing with the greater care all the information received respecting its state. But a Briton and a

Christian who feels rightly, will no more deem himself authorized from its distance to indulge an indifference respecting the welfare of India, than he would think of ceasing to care for the welfare of a child whom providence had placed under his guardian care, merely because that child happened to be out of his sight.

Some have supposed that the apathy indulged in Britain relative to India, may be traced to its peculiar mode of government, to its being governed through a united *Company of Merchants*, instead of being governed immediately by his Britannic Majesty's Ministers. We should suppose however that with the wise and good, this could in no degree justify that apathy respecting India of which we complain. With them the mere *modus* of its government can make so little difference, that we can scarcely believe this can weigh in any degree. Are the destinies of India on this account the less united with those of Britain? Is it the less subject to her? Is India the less indebted to her for its welfare? Must not its every hope of deliverance from the tremendous moral evils under which it groans, originate still in Britain? Can the spirit of benevolence create, or even tolerate for a moment, an apathy respecting the happiness and misery of such an empire dependant wholly on the fostering care of Britain, merely because those who fill the various offices of trust in India are named by a Committee of Twenty-four persons, rather than by the Minister of the day? Besides, the Isle of Ceylon, though immediately under the direction of his Majesty's Ministers, shares this indifference in nearly an equal degree. Whoever finds in this a satisfactory reason for being totally indifferent to the interests of India, must be strangely deficient in benevolence of mind. In whatever light we view this peculiar mode of government it must be evi-



dent, that the apathy to the welfare of India which professes to have this for its cause, cannot be founded in benevolence. If it be said that this mode of government is more beneficial to India, than as though it were governed immediately by the Crown, surely India's being governed in a superior manner, can form no reason why a benevolent mind should cease to interest itself in its welfare, as long as it has a single misery left to be removed; and of this no one will doubt who will view for a moment the real circumstances of our Indian fellow-subjects. If on the contrary it be affirmed, that the present mode of governing India is disadvantageous to the people at large; this, to a benevolent mind, can only furnish a reason for interesting itself more deeply in their state, since eighty millions of men are thereby rendered greater objects of its compassion. Nothing therefore can be drawn from this source, which can in the least degree excuse the "unnatural apathy" manifested by the great bulk of our countrymen at home relative to India. And beside the causes we have mentioned, we have heard scarcely a single one urged which appeared worthy of a thought. Whatever be assigned as the cause of this apathy respecting the welfare of India, however, we cannot but deem it *unreasonable* in its very nature; and this on various grounds, from which we intreat our reader's permission to select two or three.

The first of these shall be, the *extent* of our Indian Empire and the *number* of its inhabitants. Was it ever known that an empire of such extent connected with any country, failed to excite an interest in its state and welfare? Here indeed the extent of this empire prevents our being furnished with any exact parallel. Was Rome ever thus uninterested in the state of any of her provinces? Did she ever discover such an apathy re-

lative to Britain? During the five centuries, in which she was able to defend it, did she not manifest an interest therein of which Britain has as yet afforded no parallel respecting India? Did not an invasion of it by its northern neighbours, in some instances call thither the Emperor himself? If we revert to the stupendous wall begun by Adrian and finished by Severus, may we not ask, what has Britain ever yet done for India which evinces an equal interest in its preservation? If it be replied, that all this expense and care were confined to its preservation from invading enemies, we beg to ask, when is that preserved with such care from external enemies, which is held in no kind of estimation?

But we beg to refer to the numerous towns founded in Britain by the Romans and filled with Roman inhabitants,—to the care of the Romans to extend thither their police, their judicial code, their language, their literature, and all that cultivation of mind which renders society a blessing. Surely Britain must have been in a high state of cultivation, before she gave birth to the first Christian Emperor whom Rome ever acknowledged. Still what dread of Britain's one day becoming independent of Rome, ever urged the senate or the most despotic emperor, to prohibit any Roman from acquiring possessions of land in Britain? Did not Rome carry her civilization, her literature, and even Christianity itself into the very heart of Britain? Yet in what century did Britain with all her Roman families inhabiting her towns, and rendering her so superior in knowledge and cultivation to her former self, declare herself independent of Rome? Did she not, as we have already had occasion to remark, pursue the Romans with the most earnest intreaties when they wished to abandon her, and this after a connection of

nearly five centuries ? The fact is, that the interest so long expressed by Rome in Britain, had created a feeling so strongly reciprocal, that the dependent country considered its interests as inseparable from those of the governing state. Who will say that this effect would not be produced in India, were Britain to manifest an interest in her welfare equal to that formerly shewn by Rome in her own ? Is India better able to defend herself than was Britain formerly ? Are there any two provinces of India divided by a different language, which would cordially unite to support and defend each other, were Britain ever to forsake India ? Would any one of them in this case be capable of defending itself ?

Select Bengal with her twenty millions of inhabitants, certainly one of the richest, and if wealth be might, one of the most powerful. Would Bengal be able to defend herself from her neighbours for a single year, were Britain to forsake her ? Would she not with all her riches as certainly fall a prey to her more warlike neighbours in Hindoostan, as a dead carcase becomes a prey to kites and vultures ? Had not Britain been raised up as her guardian angel, would she not at this moment have been a prey to those Mahratta marauders, whom all the prowess and ability of *Aliverdi Khan*, the immediate predecessor of *Sooraja Dowla* were but just sufficient to keep at bay during the whole of his reign ? What aid would she have found in the weak and cowardly *Sooraja Dowla*, or in any of his worthless successors ? These facts, however, which if she knew them and were wise, would make the twenty millions of Bengal rally round the British standard as though actuated by one soul, can have no influence over them as long as they do not understand them in all their bear-

ings. But let Britain manifest the same interest in cultivating the native mind in Bengal, as the Romans manifested formerly in cultivating knowledge in Britain, and the natives will not only comprehend these facts, but a multitude of others essential to their happiness, and even to their safety. The apathy relative to India manifested by Britain, therefore, is perfectly unreasonable. It is no less injurious to the stability of her own empire in India, than it is inimical to the happiness of eighty millions of men, her own subjects as really as the inhabitants of Britain were at any time the subjects of Rome./

This apathy will not appear more reasonable, if we take into consideration the *profit* which Britain annually derives from India. We do not mean to affirm here that Britain levies an annual tax upon India, which is remitted from year to year in hard silver. We are well aware that such a measure has never been attempted, and we hope, for the interests of humanity, that it never will. Nor do we intend to take a wide and discursive view of the various ways in which India is profitable to Britain. We intend to confine ourselves to *merely two or three facts*. It has been supposed that the sum annually derived from India through dividends on India stock, the industry of such of her sons as are enabled from year to year to return with a competence, and through various other ways, amounts to full Three Millions sterling. This sum however, is all clear gain to Britain. As much of it as is employed to pay the dividends on India stock, nearly Eight Hundred Thousand pounds annually, is in strict propriety a real tribute, though not levied as such. It is mere accident that the constitution of the body immediately employed in conducting the conquest of India, should not suffer a

rupee expended in warlike operations, to be considered as sunk. The sum subscribed as India stock was of course the first expended in them. After this other funds were borrowed, of which the greater part, somewhat more than Thirty Millions, having been borrowed in India, have hence been furnished by herself; but the interest of the Stock originally raised by the Honorable Company in Britain, is as really a tribute paid by India to Britain, as though France had been conquered by Britain in the late war and had afterwards paid her from year to year the interest of the sums expended in her own subjugation.

This anomaly in the conquerors of India, however, is nothing to the country conquered. If a nation when it expends thirty or forty millions in war with another, chuses to consider this money as totally sunk, as we of course do the Four Hundred Millions expended in the late war with France, and indeed all that has been thus expended during the last century, a Mercantile body is not obliged thus to annihilate its capital. The interest of this sum however is, to the conquered, a perpetual tribute, as really as though Great Britain, after taking Ceylon or Malta, had insisted on these islands' paying from year to year, the interest of the sums which had been expended in their subjugation.

This then is a consideration which ought to endear India to Britain in a peculiar manner. *The conquest of India has cost her nothing.* The price of every musket, of every charge of ammunition, has either been furnished by India herself, or she pays interest to Britain for every farthing thus expended upon her. In addition to the sums she pays from year to year for the administration of justice within her provinces, and for those articles of British merchandise which she now

receives annually to so large an extent, she therefore has to raise the interest of all the sums which have at any time been expended in the conquest or preservation of herself; and as much of this as she sends to Britain, is to her as really a tribute as the sums formerly transmitted to Rome from year to year from the various provinces of Asia Minor. This fact adds to the peculiarity found in the connection of Britain with India. *Britain has obtained an Empire containing eighty millions of subjects, without incurring the expense of a single rupee!*

To these Eight Hundred Thousand pounds, the interest of the first sum expended in subjugating herself, which she annually pays to Britain in the shape of Dividends, we ought to add the greater part of the Fifteen Hundred Thousand pounds,\* "*Home Charges on account of India,*" deducted from the Two Millions of surplus revenue. All this, including the expenses of the India House, the pensions to the Officers in Britain retired from service, and various other terms, as it is drawn from India and expended in Britain, must be considered as so much clear gain to Britain, the remuneration of skill and labor either now in the cabinet, or formerly in the field, with the exception of what little may be laid out in stores; and with this exception we shall have at least One Million Two Hundred Thousand Pounds clear gain to Britain arising from her connection with India. Has she then any reason to frown upon India as a burden? Ought not these circumstances rather to endear India to England in a high degree?

These however are not the only sources of clear profit which India affords to Britain. India is in herself a rich country. The bounties of nature and providence

\* "I have seen this charge variously stated; but I have satisfied myself completely that it amounts at present to £ 1,500,000, at the least. It is indeed estimated this year at £ 555,250."—*Tucker's Review of India*, p. 18.

to her are very great. Hence from the earliest ages, the possession and even the commodities of India have been ever an object of desire. The sources of her riches are evident. The fertility of her soil, the value of the articles she produces, and the mildness of her climate, render it quite unnecessary for any man to labor twelve hours in the day in order to obtain the necessaries of life, as is often done in Europe. It is probable that India supplies the wants of her inhabitants, at the expense of *one half* the labor which Europe exacts from hers; and in some of her most favored provinces at even a far less expense of labor and toil. The industrious laborer in Britain on hearing of this, will be ready to exclaim, "How happy would this render me! How cheerfully would my days pass could all the comforts I now enjoy, be procured by six hours' labor daily, instead of twelve? What delight I should feel in devoting the other six hours daily to the cultivation of science and literature, and the duties of religion!" In one point of view this reasoning may be deemed just. This fertility of soil and this amenity of climate, form a real blessing. They annihilate half the curse pronounced upon man on the entrance of sin into the world. "By the sweat of thy brow thou shalt eat thy bread;" and were India universally under the benign influence of wise and good principles, she might be the happiest country on earth. The lives of the inhabitants might be a perpetual jubilee, they might rejoice in the goodness of their Creator and Redeemer, all the day long.

Nevertheless such is the malignity of the principles and habits which reign among the Hindoos, that they have turned this blessing into a curse, the effect which iniquity constantly has on all the blessings given us by our beneficent Creator. The superior ease with which

the natives of India obtain that which nature requires for its support, instead of becoming a source of happiness, injures them in a high degree. A European who is constrained to labor twelve hours in twenty-four, by constant exercise renders labor easy to himself, and in some cases even pleasant and delightful. It gives a tone of health to his body and of vigor to his mind, which enables him to enjoy life. The Hindoo, having so much less occasion to labor, regards it as one of the greatest evils; and if six hours be sufficient to procure him daily support, instead of laboring eight daily for the sake of procuring additional comforts for himself and his family, as with his present habits an Englishman would readily do, a Hindoo practises every art in order to reduce these six hours of labor to *five*; and if he find that five hours will give him wherewith to support nature, he feels uneasy unless he can reduce them to *four*. Thus, amidst all the bounties of providence showered down so copiously upon him, he, through his want of industry and right principle, keeps himself *miserably poor*. This disposition indeed would render him needy were the bounties of providence poured on him in a still richer degree; as it must be evident, that if *three* hours' labor daily were sufficient to provide adequate support for a man and his family, the man who refused to labour more than *two*, must still remain in a state of indigence.

But the poverty of the Hindoo does not constitute the whole of his wretchedness. He is devoid of all that strength of body and that vigor of mind, which a European acquires by his habits of labor and industry. Hence Asia has been, in almost every age, in a state of subjection to Europe, its inhabitants having ever turned the superior goodness of providence to them, into the means of enervating both body and mind. But this



is not all; their weakness of mind, while it impairs their capacity for tasting happiness, renders them a prey to all those vices incident to weak minds. All their animal appetites remain in full vigor, and mind being deposed from its throne, the animal nature reigns in its stead. But a *human* animal is of all others the most wretched. Intellect, though depraved, cannot be destroyed, and hence it lends its whole strength to the promotion of sensual gratification, while the vast portion of time which is unemployed either by labor or by mental pursuits, causes the depraved mind the more strongly to crave for sensual gratification in order to fill up the void of life, which the mind, although depraved, cannot but feel as a heavy burden. Hence the low sensuality of the *Hindoos* so often described by Europeans as pervading the whole country. Hence, as the means of sensual gratification are still needed, and their hands refuse to labor in order to obtain them, in the absence of moral principle every art is used to obtain them without labor. This creates falsehood and deceit in every form, which completes the character of the *Hindoo*, and renders him inconceivably miserable, while he is favored with the bounties of providence beyond the inhabitants of any nation in Europe.

While this absence of moral principle and of mental and physical energy, involves so great a part of the inhabitants in a state of poverty and wretchedness, however, it cannot wholly destroy the plenty which providence has poured forth on India. Hence those natives who exert energy of mind, which the love of money will often create, have an opportunity of gaining wealth to a very high degree. Much is often said in England of the sums which European energy and intellect sometimes realize in the course of twenty or thirty

years' residence in India. But these sums bear no proportion to those often gained by industrious and intelligent natives in this period of time. When all those circumstances are considered, it will not appear strange that the industry, energy, and skill exercised by Europeans for the space of twenty or thirty years in a country like India, should, in some cases, be rewarded with a competence on which they can retire and spend the remainder of their days in their native land. Every instance of this kind however, forms so much clear profit to Britain, purchased indeed by the best years of life spent in the display of European energy and intellect in India; but still an addition to the riches of Britain drawn wholly from India, never to return thither again. The amount of the sums which thus annually enrich the mother country, is not easily ascertained. If Fifty persons thus returned every year with Twenty Thousand Pounds each, and many return with double that sum, these would form a Million Sterling annually of clear profit to Britain.

These three sources then, the interest of the sum first expended in subjugating herself, which India, to the amount of Ten per cent, regularly sends to Britain; the Home Charges of India in Britain, and the sums with which European industry and talent are remunerated in India, may be estimated at full Three Millions sterling. Thus then a clear addition of three millions to the wealth of Britain is contributed by India every year. Is India then of no value to Britain? Let us ask, to the profits of what portion of export trade with any country are these Three Millions sterling equivalent? Were we to estimate trade by its clear profits, we might safely say that this sum drawn annually from India by Britain, is more than equivalent to the clear profits arising from an ex-

port trade of Ten Millions annually, for what export trade is there which yields a clear profit of Thirty per cent? We will however allow that an export trade benefits a country far beyond its clear profits; that the amount of all the wages paid in preparing the goods exported, are clear gain to our native land, inasmuch as they support the manufacturer and his family, and add to the general circulation of wealth in our native land. But when we have added to the clear profit, the wages of the mechanic and artificer, and of the seaman who navigates the vessel in which articles of trade are exported to India, we may still deem this sum of Three Millions sterling, equivalent to the profit our native land could reap from an export trade of *Six Millions*. Such then is the value of India to Britain if we consider this source of wealth alone; and such are the claims which India has on her sympathy and concern for her welfare.

These claims will be heightened if we consider the various channels and ramifications through which these Three Millions sterling are diffused in Britain when carried thither. This sum is not Three Millions carried in a lump into the public treasury, and placed at the disposal of men in power, to corrupt with it the minds of others at their pleasure, as was the case with the tribute sent from year to year to Rome by her various provinces in former days. Even the dividends on India stock are not simply an addition to a public treasury; on the contrary they are conveyed by a thousand channels into various parts of the country. Who can say how many mothers and sisters of proprietors are supported in decent life from year to year by the proceeds of India stock? How many widows and orphans owe all their comfort for life to the same source? Was any tribute

received formerly by Rome from her provinces, ever thus usefully and happily applied? Were not these sums spent for the most part in corrupting the people by largesses? in spectacles or shews of gladiators? or in that shocking prodigality at which the mind now sickens?

If we revert to the sums with which India rewards private industry, we shall find that, if it be possible, they circulate in a still wider manner. How many aged parents and relatives are these employed to support and comfort! How many villages do these bless! How many acts of beneficence of various kinds do they originate! Dispersed as are their owners through every part of Britain, it is scarcely possible to conceive of wealth more extensively or more usefully employed than is that which, from year to year, is furnished to Britain by India. Does this then furnish reason for her indulging an apathy relative to the best interests of India? Would not even a sense of interest in a well-informed mind, condemn this unnatural apathy? Is there any other country from which Britain annually derives a portion of wealth partaking so much of the nature of clear profit, and carrying such streams of comfort and happiness into every part of Britain?

We may mention another source of advantage which Britain enjoys in possessing India. Beside those of her sons who thus return home with a competence, the fruit of a life spent in exertion and the exercise of European intellect, there are many of them employed in India in the civil, military, or medical departments, or in the various branches of trade, who never return to their native land with any thing that deserves the name of a competence, and some who perhaps never return at all. Of these some die within a few years of their ar-

rival in India, while others spend a long life in active and useful pursuits, and are either prevented by some accident from realizing their wishes, or else realize them too late in life to leave India with any advantage. So great is the number of these indeed, that by those who have possessed the best opportunities of judging, it has been estimated, that of such as come to India in the hope of returning home with a competence, not more than Three out of Twenty, or at most a sixth part, actually return successful in their endeavors. Still the remaining five-sixths do not live in vain; they discharge their duty in society, exert an energy of industry which adorns the European character, and fill their circle of usefulness in India with comfort to themselves, and with advantage to the natives around them. But if they do not return to their native land they still remain Britons; although they may never again behold it, their hearts are still in their native land. In the hearts of none of their countrymen at home, does the love of Britain burn with a brighter flame than in theirs, although they may never again behold its shores.

Here perhaps the question will be started; Is it a real advantage to Britain that so many of her well educated sons should find profitable and useful employment in India? If it be a fact that Britain needs their labors at home, and that as they spend their whole lives in India they are wholly lost to her, India's creating this demand for their labor and talent, is no advantage, but a real loss to Britain. But if it be a fact that at the present time the number of those trained up to liberal studies in Britain, is so great, that they exceed the demand for them at home, it will be clear, that in furnishing so great a number of them with useful employment and abundant support, India is doing service to Britain as well as

to herself; that she renders many families happy by providing useful and profitable employment for such of their members as could not be thus employed at home without distress to others. And whether this be an advantage to Britain or not, can be easily decided by only supposing, that all connection between India and Britain were by some unforeseen accident at once annihilated, and that all our countrymen engaged in India in the civil, the military, the medical, the legal, the ecclesiastical departments, and in the various branches of trade, returned at once to Britain with the certainty that they could never find another day's employment in India. Would this, after that joy had subsided which is natural among relatives on once more beholding each other, furnish matter of delight? or of grief and distress? If this, instead of adding to her joy, would be matter of real grief, because she could find no means of employing them with equal honor and of supporting them with equal comfort, then is Britain indebted to India for furnishing to so many of those for whom she could not provide in an equal degree, employment honorable and profitable to themselves, while it renders them a blessing to India. Is it then reasonable that a country in which so many of her sons thus spend their best years if not the whole of their lives, should have no share in the sympathy of Britain? that she should indulge a total apathy relative to all its affairs, and feel no interest whatever in its most weighty concerns?

If we then connect the two facts that India furnishes more than three Millions sterling to Britain, to circulate through a thousand channels, giving labor to the artizan and manufacturer, support to the widow and the orphan, and help in a variety of ways to the children of want and distress; and that she besides, fur-

nishes employ of the most profitable nature to many of our countrymen ; will it not be evident that India is profitable to Britain far beyond many nations with whom she carries on an extensive commerce? And that though commerce were out of the question, the profit Britain derives from India in the distribution of these three millions sterling annually, and the employments given by India in the civil, the military, the medical, the judicial, and the mercantile departments, to no less than Six Thousand persons, is far greater than any thing she has ever derived from the exports she furnishes to the West India Islands in the most extensive and prosperous year of that commerce?

But is India wholly profitless to Britain as furnishing a market for her exports and manufactures? Let us briefly examine this question since it weighs so much with Britain,—since an export trade to the amount of five millions annually to South America, justly renders that country an object of the highest value. From a document which we have lately seen, giving a statement of the exports made to India annually since the opening of the trade in 1814, it appears, that they have now so increased that in the three last years ending December 31, 1823, (the account of 1824 not having been made up,) those to the port of Calcutta alone, amounted annually on the average to nearly Three Millions sterling. That it is not easy to set bounds to the future increase of this trade, will be evident when we consider, that the exports from Britain to India in the article of British muslins and fine cottons, for which ten years ago, a demand scarcely existed, amount at the present time to more than half a million sterling annually, by far the greater part of which, must of course be purchased by the natives themselves. We may add further

that the single article of Spelter, of which four or five years ago scarcely a thousand pounds' worth was exported in a year, is grown into such demand among the natives, that the amount of the quantity now required annually, exceeds Three Hundred and Fifty Thousand Pounds sterling. Were the inhabitants permitted to send their natural produce to England, free of duties, particularly their sugars without that oppressive duty being levied on them which India has so little deserved at the hand of Britain, and thus to find means with which to purchase British goods by the sale of their own indigenous productions, it is not easy to limit the extent to which the manufactures and commodities of Britain might find a sale in India. From a view of the export trade even in its present state however, it is easy to see, that if Bengal alone receive articles to the amount of Three Millions sterling annually, those received at Madras and Bombay being taken into consideration, India at the present moment can scarcely receive from Britain exports to a *less value than Four Millions annually*.\* If in addition to this we consider the Three Millions clear profit annually circulated throughout Britain in a thousand ways, as equal to the profit on an Export trade of Six Millions; India, instead of being a burden to Britain, as has been so inconsiderately supposed, will be found as profitable to her as a country with which she carries on an Export trade to the amount of Ten Millions; and if we add to this the demand she creates for the labor and talent of above Six Thousand of our countrymen, we may ask whether the commerce of any nation in Europe, (we had almost

\* To these Private Exports may be added nearly £ 600,000 worth of British goods sold annually during these three years at the Hon. Company's warehouses.—See *Tucker's Review of India*, p. 193.



said, of the whole of Europe,) affords a much larger sum annually to Britain, than she in reality draws from India, and whether an empire nearly as profitable to her as the whole of Europe, does not deserve better of Britain, than for its affairs to be contemplated from time to time with the most perfect apathy and indifference?

We should however do injustice to the subject and to Britain herself, were we to claim her attention to India merely on the ground of the *gain* India may yield to her. Indeed we may add, that we should do injustice to ourselves in this case, for what we have offered on this branch of this subject, is not to be regarded as the result of much habitual consideration respecting this species of *gain* as connected with our possession of India. We would fain hope that those days are past in which gain was made the sole object of regard in the transactions of one nation with another, when benevolence, humanity, justice, equity, were all made to give way to the unworthy dictates of a sordid and unwise policy. We say unwise; for never did a nation seek the real welfare of another with which it was connected, without reaping the fruit thereof itself in return. In proof of this we need only refer to the history of Britain in her transactions with Scotland and with Ireland. What has she lost by admitting Scotland to a participation with herself in almost every privilege and advantage which belongs to a nation? What has she gained by conduct towards Ireland for these two centuries and a half, which the best friends of Britain would wish buried for ever in oblivion?

We may also add here, that if ever any nation deserved to be treated with attention and benevolent regard, it must be one consisting of eighty millions, the conquest of which has cost Britain so little. Assuming

this then as a fact, we beg leave to plead for that benevolence and humanity being manifested towards India as a nation, the numerous examples of which in private life contribute so much to the happiness of Britain.

It is a well known fact, that Britain furnishes many examples of persons in private life whose youth and inexperience render them completely ignorant of those things which enter deeply into their future welfare in life. Now although there are some in Britain who would unfeelingly leave such a youth to the gratification of his own wishes without attempting to save him from ruin, even by a single word of advice, especially if that advice were not likely to be received as the dictum of heaven and followed without the least hesitation; and others who would rather rejoice in the prospect of such a person's ruin, and even take an opportunity to enrich themselves with his spoils; still it is the happiness of Britain that these, at the present time, do not include the whole of her inhabitants. There are those to be found who would pity a helpless youth in this state, and if there were hope of his being recovered to useful life, they would gently shew him his mistakes and his danger, would patiently wait till his follies gave way to their wise and affectionate counsels, and never leave him until they had placed him in that course of virtuous exertion, which would ultimately make him regard those friends as his guardian angels, as oft as he realized the state from which their wise counsels had drawn him, and the prospect of happiness daily brightening before him.

It may be said, this is private virtue; to expect that states and nations should act with such humanity and benevolence towards each other, is perfect romance, which has never been realized on earth, and which never will. But we beg to ask, is this any thing *more* than

virtuous conduct? Is it not that course of conduct a deviation from which every good man would abhor? To say then that nations must never act thus towards each other, is to say, that public affairs must ever exclude all real virtue; that the members of every Christian country must abhor every thing mean and selfish in their *private* conduct, and in their public conduct exhibit nothing but meanness and selfishness; nay that a Christian in his private circle must never practise iniquity; but that in his public conduct, in his dealings with other nations, he must altogether lay aside the divine maxim, “Thou shalt love thy neighbour as thyself.” In this case we must beg leave to enter our dissent. If a time should ever arrive when truly conscientious men shall conduct the affairs of the nation to which they belong, they must act on a different principle. Is it possible for a Christian man to abhor every thing mean and unjust in his private conduct, and to practise nothing else in his public capacity? It cannot be; a good man must be the same in all his transactions whether public and private. Let us only picture to ourselves a truly benevolent and conscientious man who, in the decline of life, takes a retrospective view of his conduct, and beholds with a degree of satisfaction a whole life spent in endeavours to do good to his fellow-creatures,—with only one exception. There was a young man in his neighbourhood, to whom he was in reality guardian, and over whom he might have exerted a happier influence than any other person on earth. He saw this youth going on in a course which led to destruction. He gave him hints, which were disregarded. He said no more thinking his duty was now discharged, and that the young man’s future state in life was no farther business of his. The young man gradually drew

out of his hands all his property, spent it in infamous courses, became a vagabond, and ended his days by suicide. This good man now reflecting on his end says, "This alone embitters my days : I might have saved that youth from infamy and death, but my love of ease prevented me ; and this I shall mourn to the last day of my life." Such will be, such ought to be, the feelings of the wise and good in Britain, if India be deprived of that enlightening aid from her which its circumstances imperiously demand, and she can so fully impart.

That India is in those circumstances in which the aid of Britain as a guardian friend, would be as profitable to her, as that of a wise friend to a youth possessed of advantages which, if improved, will lead him to happiness, and surrounded by those who wish to plunge him into misery and ruin, is a fact which we presume scarcely needs proof. It has been already shown that the bounties of providence to India, render it unnecessary for its inhabitants in general to labor more than six hours daily for the support of themselves and their families ; and that the labor of eight hours daily, if steadily continued and wisely improved, would put them in possession of comforts they have never yet tasted. It has also been said that the absence of just principles and right ideas, turns this blessing into a curse, and places them among the most wretched of men. We may also add, that this absence of just ideas and principles, has created among them a multitude of men who labor not at all, but who demand from the wretched inhabitants a part of their labor, not as a boon, a dole of charity ; but as a right which they imperiously exact from their fears, by threatening them with the most tremendous curses. We here refer, not merely to the brahmans, but to those swarms of stout and idle im-

postors, who, under the character of religious mendicants, infest every city, and town, and village, filling every place with vice and debauchery.—To the absence of right ideas is also to be ascribed all those holidays, which interrupt business of every kind, and sink the indigent into still great depths of poverty; while, instead of imparting to them the refreshing and tranquil rest of the Sabbath, these holidays debauch their morals, impair their health, and in many cases render them an instant prey to disease and death. To the absence of these is also to be ascribed that hatred of steady and healthful labor, which, while it plunges them into poverty, renders them a prey to every sensual and voluptuous desire; and as the means of gratifying these without labor, to every act of deceit and chicanery which depraved intellect, naturally acute, is capable of devising.—To the absence of right ideas and just feeling are owing those scenes of blood equalled in no other civilized nation on earth. To this is it owing that the brother, the sister, the parent, when sick, are brought to the banks of the river, often in a cold night and afflicted with a disease wherein exposure itself is sufficient to cause death; and what is more melancholy, the sick relative, who with care would often recover, is there hurried into eternity by the body being plunged in the water and the mouth choaked with the mud of the river.—To the absence of these ideas is it owing, that millions annually in every stage of bodily weakness, make pilgrimages to places deemed sacred, of whom so great a number die on the road through want or disease or perish after their arrival, that their bones whiten the precincts of the sacred place and the roads which lead to it perhaps for miles round.—To the absence of right ideas is it owing finally, that the brahmans are permitted to

constrain the hapless widow either by force or delusion, to burn herself alive on the funeral pile of her husband, and to constrain the son after having lost his father, to set fire while she is living, to the mother that bare him, perhaps the only friend left on earth who retains for him the smallest spark of real affection. Let any one if he be able, calculate the sum of the human lives destroyed in Hindoosthan through the absence of just and right ideas, and add to it the pollution, the sensuality, the fraud, the oppression, the deceit, the perjury, which flow from the same source, and turn a land of blessing into a land of misery ; and then say whether any thing could be more humane, more just, more generous and praiseworthy, than for Britain who possesses these ideas in so rich an abundance, to impart them to an empire of eighty millions of men, given her without cost to herself, and become a source of profit to her from year to year beyond her own knowledge.

We have omitted any mention of the soul. But can Christians who believe that " the unrighteous shall not inherit the kingdom of God ;" that " neither fornicators, nor idolators, nor adulterers, nor effeminate—nor thieves, nor revilers, shall inherit the kingdom of God," contemplate a nation of eighty millions so deeply imbued with all these vices, without feeling it the height of criminality not to impart to them that Gospel which, if permitted, will say even to these, " such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God ?"

While we have thus complained of the apathy manifested by Britain in general respecting India, and shown how unreasonable it is, and how certainly it will disappear in proportion as men feel it their duty to exer-

cise towards nations, those feelings, the exercise of which in private life they deem an indispensable part of the Christian character; justice requires us to add, that this apathy respecting India so justly said to pervade Britain, is by no means total; that an interest relative to India has already begun to rise in Britain, which in extent and intenseness is continually increasing. To the honor of real religion, also, by some so often assailed under the name of Methodism, it ought to be mentioned, that this feeling so just, so reasonable, so humane, is entirely its offspring. Of the strength and extent of this desire to impart just and equitable principles of action to the millions of India, some idea may be formed, if we reflect, that above ten years ago, at the renewing of the Honorable Company's Charter, it was sufficiently powerful to induce the legislature, in compliance with its numerous petitions, to leave India perfectly accessible to the Gospel as promulgated by all denominations. It has been continually increasing ever since; and its strength and extent at the present moment, exceed any thing ever before known.

To its *purity* its enemies are constrained to bear witness. They have sometimes treated it as fanatical and inconsistent with reason, which epithets it certainly deserves, if it be humane, and just, and reasonable, that India should be left to pollute itself from year to year with the blood of innocents, and with almost every vice that degrades human nature, as the natural effect of the religion they are taught. And they have treated it as folly totally fruitless in its nature, which is no less correct if there be no God in the earth, or if it be folly to believe his promises sealed as they are by the blood of his Son. But interested and selfish they have been unable to prove it; for those in whose bosoms it burns, including as they

do, every rank from the peer to the peasant, although they send money to India some even of their penury, never expect any thing in return,—beside the happiness of their Indian fellow-subjects.

*ART. IV.—Reflections on the incidents which occurred this year at the Rut'h Jattrā of Jugunnat'h in Orissa.*

It must be evident to all who duly reflect on the subject, that whatever affects the *lives* of our fellow-creatures, becomes an object of universal concern. This is a principle which a native of Britain imbibes in his earliest years. The idea which the first murderer had the effrontery to allege before his Creator as his excuse, while his hands were yet reeking with his brother's blood, "Am I my brother's keeper?" has no place in the minds of our countrymen. The English law itself, presuming that this feeling, the dictate of common humanity, is sufficiently implanted in every breast, holds all as accessaries in the crime who see a fellow-creature perish without attempting to rescue him from death. Whether these were the feelings of our forefathers when sunk in idolatry, we cannot say ; but certain we are, that these are the feelings which the knowledge of the Scriptures has rendered almost a second nature in our native land.

It follows as matter of course, that if any system of religion *destroys human life*, it becomes a legitimate object of consideration. Whether the rights of conscience, which ought ever to be held sacred, give a man a right to deprive of life his sister, his mother, his friend, even though they should consent to the deed, it is not our intention to examine on this occasion. But this much



will, we trust, be conceded to us, that it is a duty we owe to humanity itself to ascertain whether any system of religion around us, does *bona fide* lead to the destruction of human life ; whether from year to year any perish through those ideas of a religious nature which they nourish in their minds, who but for these ideas would continue to perform the various duties of life.

To ascertain this, can injure no one : it may profit many. If any thing can develope the real nature of any system of religion, it must be its fruits. The axiom delivered by Him who spake as never man spake, applies as fully to systems of religion as to those who profess them ; "By their fruits ye shall know them, men do not gather grapes of thorns, nor figs of thistles." Some who have styled themselves the friends of the human race, have contended that Hindooism does produce all those fruits of gentleness, compassion, purity, and righteousness, which render mankind happy ; and have felt not a little displeased with those who wished to bring those facts to the light relative to the system, which almost every day furnishes in Bengal. Truth however, has forced its way to the hearts of many, we may say, of the greater part of those acquainted with the real state of things in India ; and has shewn them that a religion founded on falsehood will not bring forth the fruits of truth and righteousness ; that a system of worship evidently originated by the god of this world, declared by the Prince of peace to be "a murderer from the beginning," is as unfriendly to the happiness and even the lives of its votaries, as it is dishonourable to their Creator.

Of the scenes which occur through the pilgrimages made to the temple of Jugunnat'ha in Orissa, much has been said, and many general descriptions have been

given. But these although they have not exceeded the bounds of truth, have carried less conviction to the mind from their being general. We now however submit to our readers some particulars which occurred at this festival a few months ago, not because they are more striking and remarkable than those which occur every year; but because they were witnessed by men on whose veracity we can fully depend, and who were eye-witnesses of all that is here given. These particulars, trivial as they may appear, will be found sufficient to shew the nature of this worship, the spirit it infuses into its votaries, and the dreadful waste of human life which these pilgrimages occasion.

It may not be improper just to mention the occasion of this journal. About five years ago the late excellent Mr. Ward, brought out with him from a new Society in England two missionaries, whom the Government on their arrival permitted to reside in Orissa. They with two more who have since obtained permission to join them, have so conducted themselves as to gain the confidence of their countrymen who live near them, and to convince the natives themselves that they seek their real welfare. One of these, the Rev. A. Sutton, who arrived in March last, as the scene was entirely new to him, recorded in the form of a journal what he saw passing around him from day to day, during the late festival. It is from this journal that the following particulars are extracted; among which an incident he met with on the road, may not be wholly unworthy of notice, as it substantiates the present existence of the practice which it describes.

“About thirty miles before we reached Balasore, (Baleshwara,) we passed a poor pilgrim on his way to Pooree to see Jugunnat'ha, measuring the road with his body by

laying himself in the dust and then making a mark with a piece of bamboo about a foot long which he held in his hand. He appeared to lay all his length on the ground with his face in the dust, and then to reach forward and make a mark with his short stick or bamboo. He then got up and measured another length of himself on the ground, beginning precisely at the mark made by his short stick. He intended thus to make his way to *Jugunnat'ha*. He had then more than a hundred and eighty miles to go, and appeared quite old and worn out with fatigue. I should think he could not advance more than two miles a day. As we went forward on our journey to Balasore we saw many skulls by the way side which belonged to pilgrims who had died on their way to and from *Jugunnat'ha*. In one or two instances I saw what appeared to be dead bodies, which the dogs and jackals and vultures were tearing to pieces."

The *Rut'h* Festival commenced on the 18th of June, which Mr. L. attended with the utmost care, although he had recently been deprived of his affectionate consort, Mrs. S. who had accompanied him from England and had died the 15th of the preceding month, six weeks after the birth of her first child. He begins his journal by saying, "I will now make extracts relating to that scene of idolatry and death, the *Rut'h Jattrā*. It afforded me some relief in the bitterness of my own loss, to interest myself in the wretchedness of others; and whose heart would not have felt at such a scene as then appeared?

"June 14th. In my ride this morning I saw a devotee performing his devotions. I do not know precisely how long he was employed in them, but I should think, at least an hour. He laid himself flat in the dust that his knees, his belly, chin, nose, and forehead might touch

the ground. He lay thus for a minute or two, then arose, looked at the temple, muttered a few words as a prayer and then prostrated himself again.—After his regular routine, he rose and very devoutly embraced the head of an old cow; he then worshipped her and went away. The people esteemed all this, very great holiness. In the evening on a visit to one of our schools, I had to pass the temple of *Jugunnat'ha's* grandmother, and saw under some trees near the wall the body of a poor pilgrim which the vultures were tearing to pieces. Close by were many skeletons. In fact the place was a complete Golgotha, the ground was literally strewn with human bones. Those poor creatures come from a distance to see *Jugunnat'ha*, and drop and die, unpitied, unburied, and unknown.

15th. Visited another school, and in the evening went round the outskirts of the town and gave away a number of pamphlets. The people appeared very glad to receive them. Returning home with Mr. L. (another missionary,) we fell in with several poor pilgrims who had dropped with the Cholera; we gave them medicine and attended to them as well as we were able. Several of those whom we met with this evening, were old people left by their children to die.

16th. We were out by five this morning. Mr. L. and myself went one way; and Mr. B. (one of the missionaries who came out with Mr. Ward in 1821,) went another way alone. We soon had full employ in attending to the poor dying pilgrims. Most of our last night's patients were better; but one was dead, and thrown out upon the sand for the dogs to eat. The bodies begin to lie very thick about the town. Many are dying without the least attention being paid to them; and those who recover through medicine having been ministered to

them, often sink again for want of food. Happy, happy are the people who have the Lord the Saviour for their God ! In the evening we went out to another part of the town, where we fell in with many sick, dying, and dead. The dead are carried along in a most disgusting manner. A piece of rope yarn is tied round the neck and fastened to a bamboo, and another is tied under the hams, and thus swung, they are carried along till they are brought without the borders of the town, when they are either thrown upon the sand, or under a hedge. Others are dragged out by the head or the heels, without the least covering, for the dogs and vultures to devour. The weather appears cloudy, and should there be any rain, what a dreadful scene will then be exhibited ! Thousands upon thousands are lying exposed to the burning sun by day and the damps by night, without the least shelter, and nothing to eat but a little unwholesome fruit.—Met with a Bengalee who had walked from Calcutta to Jugunnat'ha. He understood English, which gave me an opportunity of declaring the Saviour to him pretty plainly. He seemed ashamed of his journey to see Jugunnat'ha, and when reminded that his knowledge would subject him to greater condemnation if he neglected the Saviour of men, he seemed to feel its force.

17th. When recollected in connection with the scene at Pooree how interesting does the language of the compassionate Saviour appear, "If I send the multitude away they will faint by the way, for divers of them come from far." Here multitudes have been many days, and have nothing to eat ; and very many have dropped both here and in their way home again. To several persons thus in want of food, we offered to give food ; but they would not accept it unless cooked by a brahman. This morning we have seen many dead bodies ; in one place there

were fourteen or fifteen; in another, ten; and several about the streets, half eaten by the dogs and vultures; in one place you can scarcely breathe for the stench; in another, you meet a dog carrying an arm or a leg of a human being; in another, your feelings are overwhelmed with the number of the sick and dying which require your help; yet in the midst of all, you see Viragees performing their unnatural devotions, one lying for an hour with his head completely under ground, and another walking with his arm erect and stiff. To many who requested them, we gave away books this morning, and attended to many sick, several of whom we got into the hospital. We met with a very affecting case of two poor girls weeping over their dying mother, to whom they seemed very affectionate. My heart bled for them."

"June 18th. This is the first day of the Rut'h festival. We went out at day break among the people, vast numbers of whom were lying in all directions, both dead and dying. Mr. L. and myself were together, and found full employ in attending to the poor creatures who were still alive. It is distressing to witness the barbarity which is manifested by not merely their fellow-travellers, but by their nearest relatives, yea even by husbands and wives, by children and parents. As soon as one is taken ill, in numerous cases the relatives take away all their money and often their clothes, and with the utmost indifference leave them to perish naked and destitute. But were twenty dying together, it would not cause a Hindoo to lend a helping hand at Pooree, whatever it might do elsewhere. As a proof how strange a different line of conduct appeared to them I may mention that when we were endeavoring to do something for the sick, those around would exclaim with surprize; *Dhurma avatar!*

*Sutya avatar*; "a holy incarnation, a true incarnation." Some would fain have worshipped us, and bowed their very foreheads to the dust, until we prevented them and intreated them to look to God, who alone is worthy of praise. Some observed that this would cause our religion to be talked of far and wide. It certainly has given us favor in the eyes of the people, and they often manifest expressions of it. They to-day received many tracts, and with great attention heard. Mr. L. directed them to Jesus Christ as the true Incarnation to save sinners.

In the afternoon we went out as soon as the sun would permit. The idols were already on their cars, but the immense crowd rendered it unsafe for us to go very near it. We never saw the people more earnest for books; they crowded round us to such a degree that it was with difficulty we could distinguish men of one country from those of another. We calculated that there were more than Two Hundred Thousand persons on all sides of the car. Their behaviour to their professed object of worship greatly differed; some bowed down very decently before the idols; and others brought presents of fruit, &c. but the greater part, like people at a large fair in England, were talking and laughing with perfect indifference. When we asked the people what they came for? their reply was, that they came to obtain a sight of *Jugunnat'ha*, as then their sins would all go. One poor creature just grasping his last breath, exclaimed, "Oh *Jugunnat'ha*, *Jugunnat'ha*! *Jugunnat'ha* is my all;" and thus he died. Another in his last moments was surrounded by a set of noisy brahmuns who vociferated in his ear, "*Jugunnat'ha*, *Jugunnat'ha*, *Huribol*, *Huribol*," and thus he perished with a lie in his right hand.

19th. We went out in the afternoon as soon as the

sun would permit; and found the people more earnest and pressing for books than ever. Books were required of us in Arabic, Persian, Hindoe, Gujuratee and Telinga, as well as in the Bengalee and Orissa languages, by persons from different parts of India. After disposing of all mine, I rode round to see in what state the people were. In one place I counted Thirty-eight dead bodies, some half eaten, and others just thrown out; and some dying totally unregarded. To-day one poor creature threw himself under the wheels of Jugunnat'ha's brother's car, and was immediately crushed to death. Another was thus waiting for death yesterday, when an English gentleman near, taking a cane, used it to so good a purpose, as induced the silly fellow to change his mind, leap up, and run off into the crowd.

20th. The rains have set in very heavily to-day. Alas! what numbers will be swept away if they continue! The numbers begin to lessen however. Sixty Thousand pilgrims left Jugunnat'ha this morning. They have seen Jugunnat'ha and think themselves safe. Possibly half of them may never reach their homes. To-day Jugunnat'ha's car stuck fast. This is of course a trick of the brahmans. They declare that Jugunnat'ha refuses to go further until he has had something given him to eat. Our bearers say that the brahmans have given him much abuse for refusing to go on. I suppose they will have considerable offerings presented to them; and then it will be Jugunnat'ha's pleasure to go forward. Through his stopping we had a full opportunity of examining two of the Idols. Jugunnat'ha is a bungling piece of workmanship. His head is a large block of wood flattened a little where his face should be. His large eyes are round; but the painter has not placed them opposite to each other; one is lower than the other.



They consist of three circles each; one black, another white, and the third red, and present an appearance like the bull's eye of a target. The thing called a nose is an awkward piece of wood projecting from his face; it is of course the most prominent feature there. The aperture intended for a mouth, gives him an open countenance; for it extends from ear to ear, and is wide in proportion. Of the rest of the body an idea can be formed from the pictures of *Jugunnat'ha* so frequently seen. I have a small piece of sandal wood which came out of the belly of the image last week, being broken off rotten; so that we see he is liable to decay as well as his worshippers. One would think that this might open their eyes. The other images are much like that of *Jugunnat'ha*; but lighter in color. .

Mr. L. and myself took our station immediately under the car, and gave away books to the adoring crowd, without meeting with any opposition or occasioning any disturbance. Although a brahman now and then muttered a word, others spoke of us in terms it gave us pain to hear applied to men, and seemed determined to hear. We administered medicine to two or three poor creatures lying under the cars, and removed them to a dry place; after which I attended to about forty sick under some trees near. We hear from good authority that more than two lacks of rupees have been received at the gate for the admission of pilgrims.

21st. To-day I had a better opportunity than before of examining the structure and make of the cars. They are roughly made and enormously ponderous. I should suppose they are nearly fifty feet in height; and about sixteen wide. They have twelve, fourteen, or sixteen wheels placed under the bottom of the car, about two feet from each other. I observed that the uncouth,

spokes projected a little beyond the seloe or rim of the wheel, and indented the ground as they moved. They seem dreadfully contrived to crush to a mummy the poor creatures who fall under them. The cars are covered with fine English woollens, scarlet, yellow, &c. and ornamented with various grotesque figures. In front there are four wooden horses and two wooden coachmen. The god is placed in the centre of the car, about twelve feet from the ground, and confined in his place by several uncouth pieces of timber. I have since seen the cars divested of their covering, and they look much like the scaffolding placed round a steeple when under repair. There are now no indecent figures painted or carved on the car like those I saw on the car of Jagunna'tha near Serampore. I intended to send home an account of that mass of obscenity; but I found it too vile and beastly to be described. Figures of this description are numerous in Orissa, however, particularly round the tanks and bathing places, where they are fully exposed to the gaze of the Hindoo; and both young and old, male and female, actually worship these abominable representations. But to return to the cars, the most ludicrous thing, if this expression may be allowed in connexion with so painful a degradation of rational beings, was, a number of the priests of Jagunna'tha with punkas in their hands to keep the block cool, and others with chouries, a long handled kind of brush, to keep the flies from incommoding it.

22d. This evening Mr. L. and myself went out and administered medicine to several poor creatures, and others we conveyed to the hospital as soon as we could procure any one to assist in carrying them, which is attended with much difficulty. When there however, they are in nearly as much danger of perishing, as though

they had been left in the streets ; for during the days in which *Jugunnat'ha* is absent from the temple, no provision is cooked there, and the poor deluded creatures will eat nothing but what has been cooked in the temple or by the hands of a brahmun. One day during the interval thus occasioned by *Jugunnat'ha's* absence from the temple, I saw about thirty lying dead in the hospital, and some of the living actually resting their heads on the dead bodies near them.—In our ride this evening Mr. L. and myself counted ninety bodies putrifying in the open face of day, within the space of three acres. This speaks volumes.

23d, We received a polite communication from a gentleman in our neighbourhood expressing a wish to do something to alleviate the misery of the pilgrims, and requesting us to become the dispensers of this bounty. We gladly embraced this opportunity of doing good, though it was attended with trouble ; and accordingly the sum of Three Hundred Rupees was placed in our hands, with a request that we would send for any further sum we needed, and an intimation that no account would be requested of the way in which we disposed of the money. On our receiving this sum Messrs. L. and B. determined to set off towards Cuttack the following morning to administer both food and medicine to the poor pilgrims who possibly had fallen by the way, as we are informed that the scenes on the side of the road to Cuttack are shocking beyond description, and that the dead are almost beyond calculation.

On the 24th, Messrs. B. and L. went off early in the morning, accompanied by two police officers to assist them in getting persons to remove the sick and dying to places of shelter, or at least to dry situations. Many of the sick lie in ditches and swampy places, and it is

melancholy to add, that it is scarcely possible without compulsion to get any of their own countrymen to stir a finger in order to remove them. In many cases their own relatives would rather see them die in the wet and dirt, than be at the trouble of removing them to the hospital or to some dry situation.

To-day it pleased this lord of the world to move forward; and the brahmuns having informed the people that Jugunnat'ha was pleased to proceed, they began to move the car. In the course of the day another deluded victim of idolatry threw himself under the wheels of Jugunnat'ha's car and was crushed to death. O when shall these abominable murders cease? When, when shall the gospel of the Prince of Peace stop the wheels of this bloody car?

On the 29th our friends, Messrs. B. and L. returned from Cuttack. They give a melancholy account of the dreadful scenes they saw on the road. The following is Mr. L's account.

"I cannot particularize what we saw on the road—scenes the most distressing, both as to dead, and dying, and sick. They had crept into the villages, sheds, and under the trees, to avoid the rain, and from thence many never were removed. The dead principally lay in the water of the ditches whence the materials for raising the road were taken. They were drifted by the wind to the next obstruction, where they lay in heaps of from eight to twenty together. For the first two kross from Pooree, I counted about three hundred dead; and I must have necessarily overlooked many, having to observe both sides of the roads. I saw one poor creature partly eaten, though alive. The crows had made an incision in the back, and were pulling at this wound, when I came up. The poor creature feeling the torment, moved his head and shoulders for a moment; the birds flew up, but immediately returned, and recommenced their meal. We found great numbers sick, and gave them me-

dioines, and had them housed where we could. Others were broken down, to whom we gave from four annas to two rupees, according to their circumstances, and the distance of their homes. The very sight of the money exhilarated their powers, and operated like a powerful stimulant; and we have great reason to hope, that many of these persons, through this timely relief, would be saved from premature death. They were generally forsaken of their friends, and stript of their money, and other valuables they might have possessed. In this manner we spent our two days, preaching on every proper occasion; and before the journey was ended, I found myself unable to say more."

"To-day the idols were deposited in the temple for another year, and the pilgrims departed to their respective homes. After their departure Mr. B. counted in a small place a hundred and forty-three dead bodies. I saw them afterwards, but the stench was too great to admit of my counting them."

From this simple narrative it is easy to see that the general descriptions given of *Jugunnat'ha*, have by no means been exaggerated. The dreadful practices said to prevail at this festival, and even that of men's throwing themselves under the wheels of this bloody car, are here confirmed, two instances of this having occurred at this festival. That stifling of every feeling of pity and sympathy for suffering and even dying fellow-creatures, which is created by this dreadful system, not only in the lowest of the people, but even in the ministers of religion, and in relatives themselves, is fully confirmed by this simple recital of facts. And the fatal effects of this system in the number of persons it as fully dooms to destruction through this pilgrimage, as though it doomed them to the sword or the gibbet, is confirmed beyond the possibility of doubt. On

the number of those to whom this system proves fatal from year to year, we almost fear to offer a conjecture. The following extract from an account of Jugunnat'ha given by Major Phipps in "*Missionary Intelligence*, Quarterly Circular, No. XIII. March, 1823," mentioning some of the causes of this mortality, sufficiently shows that it must be great.

"The loss of life, however, occasioned by this deplorable superstition, probably exceeds that of any other. The aged, the weak, the sick, are persuaded to attempt this pilgrimage as a penance for all evils. The number of women and children is very great. The pilgrims leave their families and all their occupations to travel an immense distance with the delusive hope of obtaining eternal bliss. Their means of subsistence on the road is scanty. Their light clothing and little bodily strength are ill calculated to encounter the inclemency of the weather. When they reach the district of Cuttack, they cease to experience the hospitality shewn elsewhere to pilgrims. It is a burthen which the inhabitants cannot sustain; and they prefer availing themselves of the increased demand for provisions, to augment the price. This difficulty is more severely felt as they approach the temple, till they find scarcely enough left to pay the tax to government, and to satisfy the rapacious brahman. At Pooree Jugunnat'ha, during the great festival, firewood or fuel of any description, is scarcely procurable. It is not even customary for the pilgrims to cook their victuals; they are expected to buy holy food, which on such occasions is sold at an enormous price, and of very inferior quality. Whilst the idol is travelling in his car, no rice is cooked, nothing but parched grain is procurable. The weather is often bad, and the smallest shelter is only to be had at a heavy expense. The pilgrim on leaving Jugunnat'ha has still a long journey before him, and his means of support are often almost if not quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by

the bones left by the jackals and vultures. The country near the temple seems suddenly to have been visited by pestilence and famine ; dead bodies are seen in every direction ; pariah dogs, jackals, and vultures are observed watching the last moments of the dying pilgrim, and not unfrequently hastening his fate."

In surveying the scenes of death created by this and other pilgrimages of a like nature from year to year, it is impossible to avoid pitying the multitudes who, under the influence of delusion, thus devote themselves to almost certain destruction. Indeed while we feel that nothing but delusion can lead them to believe that the sight of a log of wood removes sin and confers on them the highest blessings, we cannot but feel a kind of respect for the sincerity of the poor deluded creature who comes perhaps two months' journey to behold a shapeless log, and beholding it, exclaims, "*Jugunnat'hai* is my all" and expires, while we mourn that this sincerity of feeling should have been thrown away on a dumb idol. But with what feelings can we regard those, who with a view to their own gain, can coolly invite others to a course which they know to be so often fatal, while they are aware that the journey is useless, and that the idol is only a block of wood ? Such agents of destruction, we are constrained to regard with abhorrence, as their devotion to the idol they have so often supplied with food without its eating, must be pretence, intended to allure others to their destruction, to secure their own gain.

Such persons however, there are constantly surrounding this temple, who carry on this trade of death from year to year. The *pundabs* and attendants on the idol who every day present him with food he does not eat, (and which they afterwards sell at an exorbitant price as

sacred food,) who fan him when he does not feel heat, and wake him when they are sure he is not asleep,—these are not deceived. They *know* that the idol is a log the sight of which can avail nothing. Yet with the bones of those lying full in their view who have already perished by this delusion, they go forth themselves or send their agents from year to year throughout the country, to proclaim the benefits of this pilgrimage and to urge their countrymen to a journey which, they know must in so many cases end in death.

The motive for conduct so unfeeling is found in the gain which is made of these pilgrims from year to year. This has always existed in some shape or other. Those within the temple have ever sold as high as they could the spiritual benefits arising from the sight of the god. But the interference of the British Government, with the humane view of setting bounds to the rapacity of these pundabs by preventing their taking more than a *certain sum* for each pilgrim, and by taking this sum for them of the pilgrims at their entrance into the town of Jugunnat'ha Pooree, has created a revenue to the "*Pilgrim-hunter*," which for regularity and abundance, was perhaps never before known. The amount of the tax, and of the premium to the man who prevails on the pilgrims to come, is thus given by Major Phipps in the work already quoted: "The pilgrims who attend the festival of the Chundun Jattrā and wish to remain in order to see the Rut'h Jattrā, are termed *Lall Jattrees*; and they pay ten Rupees to government and three Rupees to the priests who have brought them if they come from the northward; and if they come from the southward, Six Rupees to government and three Rupees for the priest.—A great many pilgrims attend the Chaund or Snan Jattrā, and those who then wish to re-



main a fortnight and see the Rut'h Jattrā, are termed *Neem Lulls*. If they come from the northward, they pay to government Five Rupees, and a Rupee Eight Annas to the person who brings them; if from the southward, Three Rupees to government and half that sum to the pundah who brings them. Two Rupees (to government) and Six Annas to the man who brings them, is the lowest tax, that for staying five days."

This premium for hunting out and alluring pilgrims, amounting, when all the rates are equalized, to a full *Fourth* of the sum paid, cannot fail to give a prodigious impulse to this work of deception and death; and in its very nature defeats the humane intention of government in laying on the tax, that of discouraging the pilgrimage and lessening that vast concourse so fatal to their Hindoo subjects from year to year.

Thus this interference of a Christian government in the worship of an Idol temple from motives of humanity, and as the Court of Directors themselves declare, "without considering the tax on pilgrims as any source of revenue," has unhappily increased the fame of the idol, and the scenes of death which inevitably follow the annual pilgrimages. Hence if the Hindoo system in general be languishing, its temples falling into decay, and its absurdities sinking into contempt as light pours in upon the Native mind; still the pilgrim system, the most fatal part of it, has received an unnatural impetus, and in its destructive effects on our Hindoo fellow-subjects, was perhaps never exceeded. A British Government's levying any tax on access to a temple or a place the sanctity of which is built wholly on opinion, must inevitably tend to raise the fame of these places of imagined sanctity and to increase their croud of visitors, unless it be sufficiently heavy to operate as a prohibition.

The present tax however, cannot act in the nature of a prohibition. While to a rich Hindoo, Ten Rupees is a small sum when paid to obtain that sight of his god which is to obliterate the transgressions of a whole life, two Rupees to a poor man who has made up his mind to two months' journey, only enhances the merit of this journey by adding to its difficulty. It by no means renders it impracticable, although to pay any thing for a sight of their god to any one except to those who seal to them the unknown benefits of this act, they deem a species of religious oppression, which they had no right to expect from Christians, whatever they suffered under the Moosoolman dynasty. And were we not convinced that the motive is humanity and not gain, we confess that we should be of the same opinion. We confess, that if a man be so unhappy as to deem a log of wood a god, capable of conveying indescribable benefits merely from being seen, we think he has as much right to behold that log free of all expense, as a Christian has to worship the God of the whole earth from sabbath to sabbath.

This tax therefore, thus originating in motives of humanity, has completely defeated its own end. While it has added that regularity, splendor, and attraction to the worship of this Idol, which it never possessed before, it has created the means of urging persons in all parts of India to undertake this journey of death, which never existed before in such regularity and extent. The sum paid to those persons who "travel through all countries where the Hindoo religion prevails, in search of pilgrims who but for this would probably never have visited" Jugunnat'ha, is not mentioned in the "Analysis of the Regulations," with reference to Jugunnat'ha; it is

however, with reference to Gya.\* If this premium existed under the Moosoolman government, its payment was subjected to all the oppression which characterized that dynasty, as well as to all the evasion and deceit which are the natural offspring of idolatry. The British government, however, bring to all their proceedings with the natives, virtues the offspring of Christianity; hence on their regularity and faithfulness in paying this sum, the Idol Pilgrim-hunter relies as safely as the peasant who brings any article of sale to their factories. If he can 'search out' a thousand persons and persuade them to undertake this journey from whence he is certain they will never all return, and on which but for his persuasion they would never have entered, he is as certain of receiving three hundred Rupees even if they be of the lowest class, fifteen hundred Rupees if they be *Neem Lalls*, and Three Thousand Rupees if he can persuade them to enter themselves as *Lall Jattras*, or pilgrims of the highest class, as though he delivered bales of cloth to that amount. It happens too that this tax on pilgrims and this premium is collected at the very gate of Jugunnat'ha-Pooree, the town in which the temple stands; and hence the payment of these sums to the pilgrim-hunter, is prompt and immediate, beyond sums in the common course of business. We may just remark further, that this premium, paid by the pilgrim for being searched out and brought, probably to die on his way back, is independent of the sums paid in the temple to the pundas, the amount of which, as no *Mleechas*, alias Europeans, are permitted to intrude within these sacred precincts, can be known only to the attendants themselves.

This sum paid with British regularity and fidelity to

\* See Vol. iii. p. 207.

those who search out pilgrims, furnishes a fund so sure and so vast, that it would be no wonder if a number of agents were thereby stirred up to action sufficient to traverse the whole of India, alluring those to undertake this pilgrimage of death, fatal generally in proportion to its distance, who would otherwise never have undertaken it. That this should have given an impetus to this work of delusion unknown under the Moosoolmans, was to have been expected from the Hindoo's love of money. The natives themselves say, "It was never thus heretofore; men never perished through seeing *Jugunnat'ha* in such numbers formerly." This is true, for there were never such sure and abundant rewards provided for pilgrim-hunters as are now created by the operation of British humanity, regularity, and faithfulness. We shall cease to wonder at this, when we are informed by Major Phipps, then on the spot, that in the year 1822 during the two festivals of the Chandun and the Rut'h Jattrā, a space of little more than two months, Forty Thousand Rupees were collected of the pilgrims beside the government tax, and paid over to those who had brought pilgrims to the barriers or gates of *Jugunnat'ha-Pooree*; and if it be a fact that two lacks and forty thousand Rupees were collected this year, as is stated in the "*Auxiliary Missionary Herald*" for July, published in Calcutta, a fourth of this must have exceeded Sixty Thousand Rupees. Need we wonder then if this premium be found the grand means of promoting this destructive superstition, and if the effect be now felt so sensibly, that the trade of Pilgrim-hunter is pursued more systematically than ever it was before?

Of the number of these Pilgrim-hunters we may form some idea from a fact stated to us by Major Phipps after his return from Pooree; that one man there, previ-

ously one of the four hundred sacred cooks employed in the temple, aware of the certainty with which this premium is paid, and of the vast profit attending the trade, had trained up a Hundred of these missionaries to go forth throughout Bengal proclaiming the greatness and glory of this idol, and the incomparable benefits which would follow from a pilgrimage to his temple, to allure men to undertake it; for whom, when brought to Pooree, he himself received the premium, giving these pilgrim-hunters what he chose for their labor: and that he had found this so profitable a trade, that he was then training up a hundred more of these agents with a view to the Upper Provinces. From this fact, as this man was not the only one of these four hundred cooks and the other numerous attendants of the temple, who loved money, or who was acquainted with the profitableness of this trade, it is easy to infer what a multitude of these agents are kept in regular pay, to issue forth from year to year filling the whole country with these glad tidings so gainful to themselves and their employers.

Thus we have in fact a body of Idol missionaries far exceeding in number all the Christian missionaries perhaps throughout the world, going forth from year to year to propagate delusion, and proclaim for the sake of gain, what perhaps not one among them believes, the transcendant efficacy of beholding—a log of wood; and all these, through a perversion of British humanity, regularity, and good faith, paid from year to year by the officers of a Christian and a British government. Could we view these as actuated by a misguided zeal, we might regard their occupation with less abhorrence. But when we know that they are actuated wholly by the desire of gain, that they are too familiar with the idol to believe that it can either eat or sleep, and that in going forth

they are constrained to behold the unburied bones of those who have already fallen victims to their deception, the mind can scarcely realize a more detestable union of the love of gain with unfeeling cruelty, than is exhibited in these missionaries of delusion and death. That these should derive their grand support from the misapplication of British humanity and faithfulness, must be grievous to every upright mind.

But that which most fills the mind with distress is, the use which these ministers of deception make of the British name throughout the country. Of course no laws of truth can be expected to bind those whose grand business it is, to propagate for gain a known falsehood. But unhappily while they indulge in the grossest falsehoods respecting the British, they combine therewith so much that wear the appearance of truth, that when their deluded victims reach the temple, things seem to confirm enough of what they have said to gainful credit for the rest. In proclaiming the greatness and glory of Jugunnat'ha, they of course affirm that he has now so fully convinced his conquerors of his divinity, that they have taken his temple under their own superintendence; and that to provide him with an attendance worthy of his dignity they expend thereon nearly Sixty Thousand Rupees from year to year, inspecting with care every department and severely punishing any negligence in the service of the god. That although the British so far surpass the Hindoos in knowledge, they are so fully convinced of Jugunnat'ha's deity that they command a portion of food to be set before him every day. That they in reality worship him; and although from their being *mleechas* or *unclean*, the god cannot permit their near approach within his temple, yet that at his festivals they testify their veneration by sending the

finest English woollens from their own stores in Calcutta, to adorn his car. That they appoint officers to see that due order and decency are observed in his worship; and that some great man, the representative of the Governor General and of the British nation, constantly attends to grace the solemnity with his presence. That as they need money, they, convinced of the transcendent benefits to be obtained from beholding him, levy a small tax on those who thus behold *Jugunnat'ha*, which, however on the richest does not exceed ten Rupees, while they permit the poorest to behold him gratis. That they themselves are paid and sent forth by them to persuade all who wish for the full remission of sins, to come and behold the god in all his majesty.

Now although the whole of this is in reality a tissue of falsehoods, yet when these victims to delusion come to *Jugunnat'ha's* temple, and see his car adorned with the finest English woollens, the officers of government present to keep order, and perhaps some English gentleman present whom they in a moment transform into the Representative of the Governor General of India, they give them credit for all the rest. Those who live to return home, propagate this among their neighbours; and thus the tax on the idol with its consequences, instead of realizing the humane views of its projectors, adds strength to the delusion and increases from year to year those scenes of death at which human nature shudders. That the British should thus be represented throughout the country as in reality worshippers of this log and as employing their superior knowledge and virtue in securing order and decency in the service of its temple, and in adding dignity and splendor to its public festivals, is sufficiently degrading. But that they should be also represented as employing

and supporting a band of deceivers to beguile the ignorant and unwary—in so many instances to death, and persuade them to undertake this pilgrimage that they may in reality enrich themselves by the tax they levy before they permit the Hindoo to behold his idol; is sinking the British name to the lowest pitch of degradation. The whole is no doubt a tissue of misrepresentation and falsehood; but it is not the less believed on this account. It is not more false than that Jugunnat'ha eats, sleeps, and enjoys the refreshing *chamara*, and that he bestows indescribable benefits on those who behold him, all of which is most firmly believed; and when the victim of delusion on his arrival finds the tax levied on him, the car adorned with the finest English woollens, and officers of government present to preserve order, no truth in sacred writ appears more certain in the minds of the populace in England, than those things appear to him, which these messengers of delusion have published respecting the British nation. We are fully convinced therefore that when all the effects arising from the close contact with this abominable idolatry into which a misguided humanity has led the British nation, are thoroughly weighed, no one who reflects, that the surplus of the tax from year to year applied to the completion of the great road in Orissa, (the only public object to which this surplus is appropriated,) on the yearly average, can scarcely double in the number of Rupees it contains, that of our Hindoo fellow-subjects who perish annually in the course of the journey, can refrain from wishing, that Britain were completely disengaged from this scene of idolatry, deception, and death. We forbear to enlarge; the topic is too painful.

Yet nothing is more easy than to exonerate the British name from this reproach. It is only for the tax and



the premium to be abolished, and for this scene of delusion to be left to its own authors for support; and while the British name in India is for ever freed from one of its deepest stains, this mass of idolatry and deceit will in time sink with its own weight. We are well aware that nothing delays this step, so much as the humane though groundless fear that this would increase the evil by causing a greater influx of pilgrims to this temple. This fear however is without foundation. The influx might be greater the first year or two; but in the present state of increasing light this influx could not long continue. Sincere as were the feelings which dictated this tax with the view of lessening the scenes of death constantly attending this concourse, seldom have reasoning powers been employed to less purpose than when this was expected from the British government's interfering in the worship of this idol. On the very face of the subject it might have been seen, that unless such tax by its weight amounted to an entire prohibition, it must operate, as all opposition to religious opinions has done, to bring its object into higher and more extended notice. That this would be the case here, was the natural consequence. Among the Hindoos the British nation necessarily sustains a far higher character for knowledge, than did the Mahometan dynasty. Hence the moment *they* thought this imaginary benefit worth taxing, it acquired a value in the eyes of the Hindoos which it never possessed before. They must have examined the matter and must have convinced themselves, that the sight of Jugunnat'ha conveyed benefits far transcending in value the trifling sum they required as a tax.

That this tax was laid on from motives of humanity, to lessen the number who thus delude themselves to their own destruction from year to year, never entered the

mind of a Hindoo ; nor indeed was this possible. Before any thing of this kind could have been credited for a moment, it was necessary that the British government should have publicly declared in the most explicit manner, that they knew the whole system of pilgrimage to be a mere delusion, that no spiritual benefit whatever could be derived from it, and that all attempts to make the natives believe this, originated in interested motives. That still they had no wish to prevent their making a pilgrimage to this log if they thought it a god ; but that to prevent too great a number crowding together so as to endanger their own lives,, they had thought it humane to levy this tax on those who might come. This course however, has never been taken ; and had it indeed, the giving of such a reward for every pilgrim brought, would have prevented its obtaining credit ; for the natives would have said, " Can we believe that the English deem that pilgrimage a fruitless delusion which they pay so many persons to urge even on the unwilling and ignorant ? It cannot be. They know that Jugunnat'ha is a god, and deserves our worship, at whatever cost it be obtained."

These ideas would necessarily be confirmed by the regularity and splendor given the worship of the idol through British interference. When it was told them that the English took such an interest in the concerns of Jugunnat'ha as to expend nearly Sixty Thousand Rupees annually, in paying its different attendants and providing it with food, they would naturally say, " These are not proofs of contempt. If they knew that Jugunnat'ha is nothing and his worship delusion, would they manifest such care and be at such expense respecting his worship ? and above all if they believed him to be a mere log, would they order food to be set before him

every day?" This last circumstance would weigh with them indeed beyond almost every other. They would naturally say, "It is impossible for men so intelligent and humane to do this out of mockery. It must be done because they know his divinity to be real, and dread offending him by neglect."

All this is of course proclaimed and enforced by the multitudes of agents who go forth from year to year to search for pilgrims. It is their interest to omit nothing whether true or false, which tends to exalt *Jugunnat'ha* and draw pilgrims to his temple. And even their own existence as thus employed with the express view of inviting all who are capable to undertake this pilgrimage, would serve as evidence in confirmation of all they advanced. They would of course affirm that they were sent by the British government; and false as this declaration would be, it would receive apparent confirmation from their receiving the premium for each pilgrim brought from persons employed by the British government. Thus then, without any such design, a regularity, a splendor, an attraction, are given to the worship of this idol, and an impetus to the delusion it originates, which it never possessed under the former dynasty, an impetus too which, fatal as it is in its consequences to so many of our Hindoo fellow-subjects, is perpetually increasing with the gain it produces, which knows no bounds but the number of persons they are able to deceive from year to year;—and these have no bounds but the inhabitants of Hindoosthan itself.

As already observed however, the remedy for this is perfectly easy. Let the tax and the premium for bringing pilgrims be at once dropped, let all British interference with the idol, its temple, and worship be withdrawn; and it is certain that this idol cannot long

stand. If it did indeed, still the reproach and the guilt of blood would be for ever rolled away from the British nation. Virtues the growth of a Christian land, would no longer be employed to uphold the most abominable and destructive delusion. It must in future stand through virtues of its own growth, or—sink to ruin. Even the disappearance of all that order, regularity, and splendor imparted to the worship of this idol through British interference, could not be unnoticed by the natives; and with the multitudes this would weigh in the most powerful manner." Why have the British withdrawn themselves? What is there in the worship of *Jugunnat'ha* which has made them rather chuse to give up every idea of profit thereby, than countenance it any longer? Surely this cannot arise from veneration. It must arise from the reverse." Thus would a shock be given to this destructive delusion which it has not received for ages. The mouths of the Pilgrim-hunters would at once be stopped; for all they might hereafter say respecting the veneration of the English for *Jugunnat'ha*, would be confuted year by year, when these pilgrims saw at the festivals that they had wholly withdrawn themselves.

Nor would even their trade long continue to be equally gainful. When British regularity and power were no longer employed to exact from the pilgrim the premium for the pilgrim-hunters; rapacious as they are, they would never be able to wring it out of them without acts of violence, which, if not prevented or punished by civil authority, would cause themselves to be abhorred, and ultimately the idol too.

Nor would that vast establishment, founded as it is on delusion, falsehood, and unfeeling cruelty, long conti-

ness in its present splendor, when it ceased to be upheld by virtues of Christian growth. British regularity, activity, and faithfulness, are virtues which Jugunnat'ha's worship is incapable of producing ; and without these, the larger the establishment and the sum annually received, the sooner would the whole fall into ruin. Selfish and rapacious, none of the pundas in the temple would trust one another. Whatever might be the sum received one year, part of which they would probably conceal from each other, no punda would have the enterprise to expend Sixty Thousand Rupees on the idol's establishment as a speculation for the next year's profits, of which, after all, others might deprive him. No one of them would have the activity to see that all the attendants did their duty. One would neglect to prepare Jugunnat'ha's food and perhaps sell the articles ; others would neglect his wardrobe ; and others, the temple itself both within and without. And as for the pundas being at the expense of adorning his car with the finest English woollens from year to year, this would be out of the question. If they did it one year, they would neglect it the next, and thus the temple with all its apparatus, would gradually sink into neglect and contempt.

Even the delusion attached to the spot, when it was no longer guarded by British authority and vigilance, would soon cease. At present the whole weight of British authority is employed to support the deception that Pooree is a place peculiarly holy, by refusing admittance to any not authorized to enter by paying the tax, &c. and by compelling them to leave the town as soon as their permission expires. As these pundas would not be vested with magisterial power, however, they would have no right to support this delusion by

the arm of civil authority. It must rest wholly on opinion; and in spite of all their endeavors, people would both enter and prolong their stay there contrary to their commands; and thus by degrees the place itself would become too common to yield its present revenue. Thus when left to itself, this object of idolatry would naturally destroy itself. While its worship is delusion, (in this case so exceedingly destructive,) the God of truth seems to have ordained, that in the very nature of things idol worship should contain within itself the seeds of its own decay; and to attempt to counteract this natural tendency and to support idolatry by virtue and wisdom the growth of Christianity, seems an act which, if continued, would make us fear more for the British Empire in India, than we should fear from the combination of all its enemies.

In wiping away for ever this foul reproach from the British name, there is every thing encouraging relative to the natives. *Nothing could be more popular among them than the removal of this unproductive tax on their sacred places.* While they submit to it, they by no means approve it. Much reproach against the English is often uttered among them on account of its pressing nature. Mr. L. one of the missionaries who went to relieve the destitute on the road to Cuttack, relates the following incident; "You would have felt your heart moved to have heard, as I did, the natives say, "Your preaching is a lie; for if your Saviour and your religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?" It is indeed no wonder that when the natives see a poor creature dying for want, they should reflect that the two Rupees he paid as a tax, would have kept him alive; nor indeed is it a pleasing reflection to a European mind,

that these two Rupees form precisely the difference between life and death to many who have perished for want on the road home. That the removal of this tax therefore would raise the British name among the natives of India, there can be no doubt. And that a measure which will remove from Britain a load of reproach, unmerited, only because it was unforeseen, and give such general satisfaction to our Hindoo fellow-subjects, will not ultimately be adopted, with regret that it was not done sooner, we cannot bring ourselves to believe.

We subjoin an account of the present establishment of *Jugunnat'ha*. It contains the following officers and attendants.

1. The *Moodeerat* as the Raja of Kqarda's representative with *Jugunnat'ha*, at all the festivals moves about the light, performs the daily service before him, and makes the offering of food.

2. There are three head *Pundas*, who having poured clarified butter on the sacred fire, and worshipped the sun and the divine regents of the gates, present the sacrificial articles from the kitchen, to the three gods at three of the daily offices, until the period of *Jugunnat'ha*'s retiring to rest.

3. There are three *Pushoo-palas*, who perform worship between the periods of the regular service; and ascending the throne of *Jugunnat'ha*, clothe him in the three different dresses appropriated to the three services.

4. The *Bheet-baboo*, guards the sacrificial food before it has been offered, prevents the croud's pressing on it, and should the smallest blemish be found in it, (such as a hair or an ant,) he seizes and punishes the *Pundas*.

5. The *Tutaba Parachhas*, guard *Jugunnat'ha* when he retires to rest. In their absence, the *Pushoo-palas*, mentioned in No. 3, act in their stead.

6. The *Potes mahapatra*, at the twelve periodical festivals, makes the proper offerings, and moves about the image of

Soodha-budan, and at the great bathing festival, when Jugunnat'ha moves out to the Neeladree beej, worship him during his progress, and during the fifteen succeeding days when he is supposed to be ill, not having recovered from the effects of his bath.

7. The *Patree-buroo*, arranges the sacrificial articles, and calls the *pundas* to worship.

8. The *Gora-buroo*, at the time of worship, places the water pot and presents the water to the officiating priest.

9. The *Khootiya*, calls the *Pashoo-paluk*s who are appointed to wake Jugunnat'ha, and bring forward the vestments and necklaces with which he is to be invested.

10. The *Panceya mekab* presents the ornaments of Jugunnat'ha to the *Pushoo-paluk* and counts them as they come from Jugunnat'ha's body; and likewise counts out to the *Pureechas* any new ornaments offered by pilgrims.

11. The *Changra-mekab* carries the vestments of Jugunnat'ha and counts them out; and when new vestments are offered by the pilgrims, he counts them out and puts them away.

12. The *Bhandar-mekab* counts out the ornaments when taken off from Jugunnat'ha by the *Panceya-mekab*. The vestments presented by the pilgrims, pass into their custody after they have been worn.

13. The *Sucar-buroo* sweeps the place and places the sacrificial dishes before Jugunnat'ha, presents odors to those who wake him, and distributes the sacrificial flowers among the servants and worshippers.

14. The *Pureeksha-buroo*, holds up a looking glass to Jugunnat'ha during worship. The *Ukhundu-mekab* or lamp-lighter, places lights and removes the lamps. The *Pureeyarees* watch at the gates and doors. The *Dab-khat* brings out Jugunnat'ha's bed. The *Pureeyaree* of the southern gate cries out, "the sacrificial food is coming." The *Pureeyarees* of the gate watch the food, and when Jugunnat'ha moves out, carry with him the sweet-smelling wood. The *Jaya* and *Vijaya pureeyarees*, allow



no one to enter while Jugunnat'ha is at his meals ; and there are two watchmen at the door of the inner room, where Jugunnat'ha partakes of his food.

15. The *Khurgu-nayuk*, at the close of the daily offices, presents the pana to the officiating priests to be given to Jugunnat'ha, and on the occasion of the last daily office, offers it himself.

16. The *Khatsuya-mekab* carries Jugunnat'ha's bed to him at night for him to sleep on, and carries it back to its place in the morning.

17. The *Mookh-pakhul pureeyaree* presents the water and the tooth-pick to Jugunnat'ha and inspects into every thing respecting the temple.

18. The *Sucar-kota* prepares the cakes and delivers them to the *Muha-suwar*.

19. The *Muha-suwar* brings the first service of cakes ; and the *Gopal-bullubha* distributes it.

20. The *Bhatee-buroo* places food of a particular description before the idol.

21. The *Rosh-payeed*, lights the lamp in the kitchen, and expels the *suwars* (No. 19) when they become unclean : he accompanies the royal offering of food, as far as the *Jaya* and *Vijaya* gate.

22. The *Becree-buha-suwar*, takes the articles of pana from the *Samurthas*, and delivers them to the *suwars*.

23. The *Dhou-pakhaliya* brahman, washes and cleanses the kitchen.

24. The *Unga-buha* brahman removes the ashes from the cook-room and throws them away.

25. The *Dita-suwaree*, carries the image of Jugunnat'ha when necessary, and prepares the image.

26. The *Datya* paints the image, and fastens the flag on his carriage.

27. The *Dwar-nayak* is employed in opening and shutting the door.

28. The *Muhajan*, carries the images of *Jaya* and *Vijaya*, the two heavenly porters.

29. The *Beeman-buroo*, carries the image of *Jugunnat'ha*, and fixes it in his place.

30. The *Moodolee-bhandur*, guards the door, puts the *chamra* into the hands of distinguished pilgrims who desire to fan *Jugunnat'ha*, and locking, guards the door of *Jaya* and *Vijaya* the two heavenly porters.

31. The *Chootar*, holds the umbrella over the great god when he proceeds on a journey.

32. The *Turasee*, holds before him the *turas* (a large fan) when he proceeds on a journey.

33. The *Meg-dumboora*, proceeds with the *Meg-dumboora* when he proceeds on a journey.

34. The *Moodra*, holds the lamp, when an offering of flowers is made to *Jugunnat'ha*.

35. The *Panceya-put*, delivers the water pots to the *Buroo*, and washes them.

36. The *Kahulee*, at all the stated festivals, during the service and during the offering of flowers, performs worship, and plays the *Kahulee*.

37. The *Ghuntooa*, rings the bell during *Jugunnat'ha's* meals, and when he goes on journeys.

38. The *Chumputee-tumukrceya*, at the time of *pusoowa* and during journeys, plays the *tumuk*.

39. The Head *Punda*, calls all the servitors to their duty, gives the golden sceptre to the *Poreecha*, and gives food to the brahmuns of the *Mooktee-mundupa*.

40. The *Ghutucaree*, prepares the sandal wood and gives it to the *mekaps*, and at one of the festivals, goes before the image with the incense.

41. The *Buree Deega* supplies the water for cooking ; and removes the remains of food.

42. The *Sunundha*, pounds peas of one kind and grinds peas of another kind.

43. The *Gruhu-mekap* cleans the dishes after the principal meal.

44. The *Yogukuma*, brings forward the articles of the principal meal.

45. The *Tomabutee*, accompanies the principal evening meal with a lamp, and brings the pots and cooking utensils.

46. The *Chaulbacha*, cleanses the rice and the peas.

47. The *Elek*, carries the Chakra or discus of Vishnoo before the idol when he moves out, and is a general superintendent.

48. The *Patrok*, having dismissed the attendants, cleans up the temples and there retires to rest.

49. The *Choonara*, serves the image of Guroora, and has charge of the great standard of the temple, and lifts the great lamp.

50. The *Khurga dhoanecya*, cleanses the space between the western part of the temple and the place called Jugunnmohan.

51. The *Nagadhya*, washes Jugunnat'ha's linen and hangs it up to dry.

52. The *Daree-ganee*, sings the songs which precede the anointing of Jugunnat'ha with sandal wood.

53. The *Pooran-punda*, reads the Pooranas in the gate of Jugunnat'ha.

54. The *Bernkar*, plays the *beena*, a musical instrument.

55. The *Tunubobuk*, dances in the spot called Jugunnmohan.

56. The *Sunkhova*, sounds the shell during the offices of worship.

57. The *Madolee*, plays on the *madoi*, a musical instrument during worship.

58. The *Tooree-nayuk*, plays on the *tooree*, or trumpet.

59. The *Muhasetre*, washes the linen of Jugunnat'ha.

60. The *Pancepacc mahar*, removes all filth from within the inclosure.

61. The *Hakemee-shristar-buru-pareecha*. Is the great judge of all questions ; he holds the golden cane.

**ART. V.**—*The amusements of the Modern Baboo. A work in Bengulee, printed in Calcutta, 1825.*

THE work from which we are about to give a few extracts, was published a short time ago in Calcutta from one of the native presses. •It is a satirical view of the education and habits of the rich, and more especially of those families which have very recently acquired wealth and risen into notice. The character of the work, as well as its allusions and similes, are purely native, and this imparts a value to it superior to that which could be attached to a similar representation from a European pen. The knowledge of the author respecting the subject he handles, must necessarily be more correct than that which a foreigner could acquire, and his descriptions may therefore be received with great confidence. Though the work is highly satirical, and though some of its strokes of ridicule may be too deeply touched, we cannot venture to pronounce it a caricature. Every opportunity we have enjoyed of examining the subject has confirmed us in its justness. {The humour of the work, however is sometimes too broad, its different parts are not invariably in good keeping with each other; its episodes are occasionally dull and languid, and its poetry often inharmonious as well as prosing; but with all its defects, it is a valuable document; it illustrates the habits and economy of rich native families, and affords us a glance behind the scenes.

The work opens with a pompous eulogium on the Company, dressed out in all the trappings of eastern hyperbole.

“The divine incarnation of the blessed, holy, and

Honorable East India Company, the promoter of holiness, the scourge of vice, the protector of good subjects, possessed of excellent penetration, has opened many channels for the acquisition of wealth and distinction in this country. In this great city of Calcutta, there are many spurious baboos, or grandees, whose parents, or elder brethren, either in the service of some goldsmith, shopkeeper, blacksmith, shoemaker, potter, or painter, or in the capacity of head watchmen, or in charge of bricklayers, bricks, timber, or laborers, through fraud, or flattery, in superintending roads, or in packing merchandize, as domestic servants, or as porters, by singing and dancing at festivals, or as family priests, by mendicity, or by adoption into great families, have acquired wealth and purchased Government securities and lands. Such men in order to distinguish themselves in the society of the great, retain a gooroo or teacher for their children, when they have attained the age of five. Many tillers of the ground, likewise, having acquired a smattering of letters, and despising their paternal trade, have in many places assumed the profession of teachers; some of the writer cast also, under the pressure of misfortune, and even some brahmuns from the uncivilized villages in the west of Bengal, have resorted to the metropolis and engaged themselves as teachers. But a brahmun teacher is always preferred; he is of inestimable value in a family; he beautifully adorns the domestic images; he performs the morning and evening offices of worship, and in his capacity of cook mixes up the most savory dishes, and prepares with nice discernment the most exquisite sweetmeats and cakes for the family; the food he cooks is moreover sacred as the food of the gods. He also initiates the children morning and evening into the mysteries of the alphabet. Such

a teacher is retained by the family we are about to describe." The progress of their education is then brought forward.

"The teacher first traced the thirty-six letters of the alphabet on a leaf, with an iron style; and the young baboos, with a beautiful diamond cut glass ink-stand before them, passing the pen over these lines, in the space of five months, formed their hands to the alphabet. During the next two or three months, they formed the letters without this aid, always beginning them however at the wrong end. Then came the joining of letters and the writing of the names of Ram, Govinda, Narayana, which have no difficult combinations of consonants. Having completed this branch of learning, they moved into figures and were taught to compute cowrees and gundas. In process of time, they were deemed sufficiently advanced to write on plantain leaves; they copied out sums, and gradually rising through the different rules of arithmetic, proceeded to solve the most abstruse problems of the science; such as, 'At Trivenee some holy sages crossed the river in a ferry boat and went to heaven. Each sage paid a cowree, the 8320th part of a rupee. The coxswain received 3,36,980 Rupees. Quere. How many sages crossed?' Thus were they regularly instructed in these profound questions, which after all are of little utility; nor did they fail to learn the Sungskrita couplet, which begins with Sa-te-bhuvuti." This couplet, the meaning of which is, 'May Bhugavatee who resides on the mountain, and who after great religious austerities, obtained the sovereign of beasts for her husband, be propitious to you,' is laid up in the memory of all children in Bengal, with the exception of those in the very lowest ranks of life. It has acquired a proverbial no-

tority. When an ignorant pundit pretends to repeat *Sanskrita* with the view of astonishing the ignorant, the natives exclaim, he is repeating his '*Sa-te-bhuvati.*' Our author proceeds.

"But the baboos applied to study only at their own discretion. If the preceptor laid the rod on their shoulders or spoke severely, the master of the family exclaimed, 'Hear Sirkar, you must not chastise the young baboos or speak to them in a rough tone of voice, as though you were addressing the sons of the mean and the ignoble; you are in the course of your instructions only to use the most delicate language. You are a Raree brahmun, unacquainted with the forms of society. You must never address the children of the great but as Baboos. If you invite them mildly to their studies, they will fly to them with alacrity. The cane always injures the disposition of children.' The teacher replied, that he would strictly follow these injunctions. Having heard this reprimand of the preceptor, the young baboos were filled with delight and squandered all their time in flying kites, and in nursing nightingales and sparrows. To record how admirably they became skilled in Bengalee under such discipline, would be superfluous."

"The teacher however with great confidence approached the master some days after, and requested him to examine the young gentlemen in figures or in writing as strictly as he might wish. He (the master of the family) desired them first to write their own names. The eldest pronouncing each letter in a loud voice as he had been accustomed to do in the school-room, roared out write *Shree—Ju—gu—tu—doo—lu—bu.* Then putting the letters together he bawled out "*Jugud-doorlubhu.*" The wit of this passage consists in the gross mistakes in orthography and in the vociferation of each separate letter.

"The second son in like manner wrote his name with an equal proportion of errors. The delighted father then seized the hand of the youngest, and leading him to the apartment of the ladies, said to his wife, 'Come and see how the Baboos have improved in their learning.' She replied, "I saw your examination through the cow's eye." We must digress for a moment to explain this phrase. In old Hindoo mansions, there was generally a little opening intended for a window, in the shape of a cow's eye, through which the ladies peeped into the adjoining chambers. It may yet be seen in some old houses. The windows are small however, in many cases thirty inches by eighteen and closely barred. The arrival of Europeans has enlarged their size, and there is little doubt that in the lapse of time the cow's eye will be superseded by large venetians to the no little increase of the health and comfort of the inmates. But the growth of excellence in India is slow, and many years must elapse before the native ladies are indulged by their husbands either with large windows in their private apartments, or permitted to take an airing with them in their carriages.

"The mother then desired her youngest son to write down that which she should dictate. He replied, that they had not learned it, and therefore could not. Then addressing her lord she said, 'Why do you not dictate to him? upon which he directed the youth to write, *Shree—Ku*—then add a stop—*khu—gu—ghu*—and then putting the syllables together he pronounced aloud, "*Shree Ruttuneshwara*." Delighted at what he deemed the quickness of the child, he began to question him in figures. How many do two and three make? Five.—Admirably done. Hereupon the flatterers burst forth in astonishment. 'How rarely is such a memory or such talent to be found! We have remarked the keenness of their fa-



culties in the school-room, they comprehend the most difficult sums immediately on seeing them, they commit couplets to memory on once hearing them; these will constitute your honour and render your name and family illustrious. They are now perfect in Bengalee; should any other acquirement be needed, they will easily gain it; talent runs in the family. Such is the inherent virtue of this race, that it becomes wise almost without instruction. They should now however apply to Persian.' The master of the family remarked, that the same idea had struck him, and that a Persian Moonshee should be retained, that the young baboos might apply half the day to Persian, and the other half to Bengalee." Here follows a chapter on flattery.

"With the advice of the flatterers the master of the house called to his head servant, 'O son of Dhur, seek out for us a Moo-soolman moonshee.' After much search he introduced one from Jessore, whom the master thus addressed, 'You will be required, moonshee, to teach the young Baboos Persian; you will also watch at the outer gate, and whenever the Baboos go out on a visit in their palankeens, you will accompany them; and for all this you will receive Three Rupees a month.' The moonshee quitted him in disgust. Others were afterwards introduced from other parts of the country, whose demands being too high, the master dismissed them under the pretext that their pronunciation was not sufficiently pure. Upon this the flatterers exclaimed, 'Can any one acquire honor by speaking Hindee or Arabic in the presence of our master? He speaks Arabic like a door wide open.' At length a native of Chittagong of most excellent speech, a learned moonshee, was procured, who had formerly served as a head manglee or coxswain in a boat office, but being now superannuated, came and pre-

presented his certificate. How learned the master was the reader is not ignorant. Taking the certificate in his hand and pretending to peruse it, he said, 'So, you have been long employed as a moonshee.' The certificate however only signified that the manglee had been a fine fellow and was dismissed on account of his age. The master then asked how long he had served his last employer. The moonshee replying in the soft and mellow accents of the Chittagong dialect, said, 'The certificate will shew.' The master pretending to peruse it more carefully, exclaimed, 'Yes to be sure, it is noted down here.' He then asked what gentleman he had served; to which the manglee replied, 'Barber and Company' (the great boat owners.) Hearing the name 'Company' and fancying he had been a moonshee in the Honorable Company's employ, the master was overjoyed, believing he had acquired a treasure. The manglee then agreed to fill the place of moonshee for three rupees. The next day the Baboos began their studies and being possessed of excellent intellects, learnt the *Kureema* in two years. After completing their Persian studies they became anxious to learn English, having attained the age of thirteen. They were therefore sent in succession to the various day schools. But as they learnt nothing, the father said that he should be under the necessity of having an English preceptor to reside in the house, and the son of Dhur again moved out in search of one. After a long search he brought in the offspring of some native courtesan, who was immediately installed into the office. As he took his meals at the house where he gave instruction, the young Baboos quickly became desirous of imitating his mode of eating. By constant conversation with him, they at length learned a few English words and phrases, such as "rascal,"

"very good," "stupid," "nonsense," together with a few oaths which they freely introduced into their Bengalee conversation to give it a higher seasoning. They also learned to read an English letter or two. And having caught the English mode of accenting Bengalee, when any one asked them the name of their father, they would reply; '*To-te-rem-det*,' that is to say, *Totaram-dutta*. The letters they wrote in English were beyond the comprehension of others, the baboos alone could understand them. Seeing them so accomplished in the English tongue, the flatterers exclaimed, 'the excellent English compositions of the Baboos, even the learned English would find it no easy matter to comprehend. All this is the reward of our master's former merits. It is rare to find such learning and talent'; may the Baboos live for ever! yet their genius is so precocious, that we almost fear for their lives.' At this address of the flatterers, the flowery pride of their hearts began to expand.

✓ "The Baboos having thus completed their studies, may be considered as having entered on the great theatre of life. They dress, and ride abroad at their own will, being amply provided with palanqueens, messengers, umbrellas, conches, horses, pleasure boats, and apparel of every description. Some times they pretend to be going to the Durbar, or to obtain an audience of some European gentlemen. They first take a lounge through the auction rooms, or a turn in the Supreme Court. They never visit the Petty Court for fear of being driven off with shoes. With the Baboos residing in the suburbs, who come to the landing stairs in their pleasure boats or ride into town in their carriages, they proceed to the Sadder Dewanny, or to the Court of Appeal, to familiarize themselves with the practice of the Courts. At three in the afternoon they perhaps return home, after

making a tour through the China bazar. Then changing their dress and partaking of some delicious refreshments, they proceed to the Boitakhana, or sitting room. There reclined on a soft pillow a cubit in diameter, and supported by two or four lateral pillows, they indulge themselves with smoking out of hookahs edged with gold or silver; the *pana* vessels are placed on the left hand, from which the Baboo at intervals lifts a spice or two to his mouth. The name of the Baboo having by this time spread in society, he is surrounded by a crowd of pimps, flatterers, attendants, expectants, agents, and tradesmen. The Baboo, if we believe them, is seated like Indra without a rival. One exclaims, 'how wise, how profound is the Baboo!' Another, 'what learning, what eloquence; he is a second *Suruswatee*.' A third, 'what excellent precepts he pronounces; what incredible wit!' If any one enquires about law and the Courts, he bestows his advice on them. To many he promises his influence in procuring places. Sometimes it pleases him to listen to the learned disquisitions of the brahmans and pundits, and occasionally he condescends to explain the difficulties of the shastras himself to the great satisfaction of the learned."

"Among this crowd, some one, an adept in flattery, smooth of speech, but profound in all the arts of villainy, adheres to the Baboo and gradually acquires an ascendancy over him, by seeking to procure his gratification in every thing not connected with the chapter of knowledge. He becomes his confidant, caters to his pleasure, and begins to offer his advice with boldness. 'O Baboo! Money alone does not constitute a Baboo. I have acted the part of the Baboo heretofore. I have associated with Raja Gooroo-dass, Raja Indra-nath, Raja Lok-nath, Tuteo Baboo, Ram Huri baboo, and

others ; these I have instructed in the duties of a baboo. And even now, though heavy with age, I am never to be found at home. Seeing your pleasant and happy disposition, I am desirous of instructing you how you may become a most excellent Baboo.' The disposition being mutual, the flatterer thus began.

"The qualifications of a Baboo are ; feeding birds, training nightingales for fighting, social songs, dress, gifts, flying kites, and sylvan feasts. You must not associate with pundits or learned men. They are all deceivers ; they pronounce a few couplets, the meaning of which they cannot explain, nor is it explicable, and they are always crying out 'give give ;' this is the substance of their talk. There is no pleasure in associating with them ; it rather impedes enjoyment. When two or three of them meet together, they raise such a literary storm, that it is impossible to remain in the room. The ears burn with impatience when they begin to speak. While my father was alive, I was sufficiently scorched in that fire, from which his death delivered me. Now I have relinquished all connection with the Bhattacharyas. When they asked me what was to be done respecting the shraddha, I enquired what was the benefit of a shraddha. They replied that my deceased ancestors would be gratified. I said that while my father was alive, I was connected with him ; but death had now dissolved the union. If some shraddha however must be performed, said I, do you perform it ; you say my ancestors will be gratified by what I do at a shraddha, why may they not be equally gratified by my riding about and enjoying myself ? a dead cow eats no grass. The ways of heaven are inexplicable. From you it has removed all wisdom, for you spend your days entirely in reading. To this they gave me no answer.

but continued to babble on the subject of the shrāddha, saying, 'If you do nothing else, you must at least offer the ten funeral cakes.' I told them I would consult the associates of my pleasures, and follow their advice. They advised me to contract with some Vishnoopoora brahmuns to perform the shrāddha, present the funeral cakes, and feed brahmuns. I contracted with one for five Rupees, and then dismissed all anxiety."

"I then gave a loose to every gratification ; yet the pundits continued to harrass me ; till one day unable to support their dunning any longer, I sat down to reason with them. There were many fellows present learned in grammar and in the law. At the opening of the conference, I asked them, if they could shew me any fruit of the Shashtra. They said, No. I told them the Shastras could not then be worthy of regard, for that which was visible to the senses was to be believed, and nothing else. All the pundits whom I see, said I, are hypocrites, and iniquitous, and are now suffering the punishment of their former sins. Whether in winter or in summer, in the scorching heat or in the drenching rain, they must bathe daily and rub earth over a body often quaking with cold, and pronounce the sacred texts, and the praises of the gods. In the winter they are constrained to gather flowers covered with dew and to continue performing worship till two or three in the afternoon, and in the evening to satisfy themselves with whatever food may be cooked up in one single vessel ; all which reduces them to skin and bones. They may not anoint their bodies with oil ; they are as livid as the color of chalk ; they eat no pana, and the odour exhaled from their mouth is therefore intolerable. How can this be any thing but the punishment of sin ? I added that a man did not become wise by reading the laws and the Pooranas, but

by the exercise of wisdom, of which heaven has deprived you, and hence you submit to these austerities. Try only for a single day, and see if your food choke you after you have neglected the evening office of devotion. Omit for a day the oblation to your ancestors, and see whether they will ride your shoulders in the shape of spirits; I have performed no shraddha, and what have I lost? Enraged at those remarks, the learned cormorants left me and returned no more. Wherefore, Baboo, I advise you when these stupid jugglers visit you, not to be too hasty to exclaim, 'will you be pleased to enter, will you be pleased to sit down?' If you must bestow something on them, bid them come at a more convenient season; and after putting them off for a month or two, give them a trifling present. With all this shuffling, you will scarcely be able to live for their importunity.

"My second advice is, that you learn to sing and to play on some instrument, that your mind may be occupied with the most pleasing sensations. Give yourself up to pleasure,—throw the reins on the neck of every indulgence without apprehension; for the gods are merciful who have given us natural appetites and passions." The subsequent arguments to a life of pleasure are of a similar character with those urged in other countries to stifle the voice of conscience and to tempt the young and inexperienced, with the addition however of one peculiar to Hindooism. The evil genius of the youth adds, that the gratification of the passions cannot be sinful, else the gods would not have peopled heaven with courtezans.

"My third advice is, that on Sundays, you go to your garden houses; and there amuse yourself with angling, or in getting up an amateur comedy."—Sunday is the

great day for recreation and private business, throughout Bengal, with all those who are in any mode connected with Europeans."

(The flatterer proceeds to describe "a half Baboo" (the English adjective is used,) and a whole Baboo. The difference consists only in the degree of licentious enjoyment.) Dismiss all your preceptors, you are already sufficiently learned. You need not apply to any mental pursuit. Why should you mar pleasure by application to business? My father retained a host of instructors for me, but I speedily relinquished their society, and I swear I cannot write my own name. The learned can enjoy no pleasure; they spend their time in a circle of fruitless austerities, and what advantage is the result? No man has thereby acquired four hands. As to one who closes his eyes, all external objects are the same; so when we come to close our eyes in death, every thing will be the same; of what avail will be these houses, this furniture, or any thing else, when one is stretched out as a corpse? Your friends will then dismiss you out of the world with only two rags on. Consider this world therefore as the mart of pleasure, and regard nothing as sure but the indulgence of your appetites; for after death your companions will say, 'He was a fine fellow.' [But how is wealth to be obtained without learning?] said the young Baboo. The pander replied, 'Those who laid in a stock of learning and wealth in the last birth, enjoy those advantages in the present life. They cannot be acquired *de novo* in this birth. Many who have great learning, possess no wealth, while many who never smelled the lamp of learning, are rich. Such a brahman totally ignorant of letters "became the cook in such a great family," (a term almost synonymous in common parlance, with the



violator of female virtue") he then rose to be an agent, has since acquired large property, and is enjoying happiness.] His brothers acquired much learning, but are wandering about in different parts of the country in great indigence, seeking for a livelihood. The baboo recollecting that his father's progress in life corroborated these remarks, said, 'you are right, friend; from this time forward I renounce all study and give myself up to pleasure.'

The last two Chapters of the work detail the licentious progress and eventual fall of the young baboo. They describe how the flatterer contrived to intoxicate him with pleasure, and to plunge him into debt—how he was constrained to pawn his wife's jewels and to dispose of the articles of luxury he had purchased at less than half their value—how his creditors pressed on him, and finally lodged him in the great jail—how his father released him by sacrificing a great portion of his fortune—how the once-famed baboo, on his liberation from the house of bondage, courted the society of his former associates and was repulsed—how he sunk into contempt—and how bitterly he lamented his former course, which lamentation is given in the last page quite in doggerel rhyme. In all this however, there is nothing peculiarly characteristic of the habits and manners of the natives. It is the simple progress of a rake, another version of Hogarth's vivid representation. It is such a course as is exhibited in all countries where money is plentiful, and the restraints of conscience or of society, lax. It would not therefore have answered our purpose to swell this article by translating them. We therefore dismiss the work, and intreat the readers' indulgence for a very few desultory remarks suggested by its perusal and the view of native society which it presents.

The author has prudently concealed his name, and ostensibly limited the application of his remarks to families who have recently obtained wealth through channels far from respectable. But they will bear a more extensive application. The domestic scenes he has described, as far as they relate to the vicious education of the Baboos, are equally true of families over whose origin time has begun to draw the veil. The sons are not in general better educated in India because the family is more ancient; the tutors may indeed be more respectable, but the process of education is equally inefficient.

Calcutta is, in every point of view, a new city; almost as much so with regard to its native gentry, as to its European population. (The great native families who contribute to its splendor, are of very recent origin.) We scarcely think ten families could be named in Calcutta who possessed wealth before the rise of the English power. Its vast opulence is the growth of a little more than half a century. It has been accumulated under our sovereignty, chiefly in our service, entirely through our protection. The wealth possessed by the natives in Calcutta, is immense. The Rothschilds and the Barings of India, are not to be found in the circle of European banking houses, but among the natives. So withering has been the effect of our sway in India—so grinding our oppression, that while the fortunes acquired by the natives out-number those gained by Europeans as five to one, the balance of wealth resides with the conquered, not with the conquerors. But the great natives of Calcutta not only regulate the money market, they possess immense estates in the country. During the progress of our government, the lands, more particularly in Bengal, have changed hands almost as ex-

tensively as they did after the Norman conquest in England. But this change has been produced without any decree of political forfeiture, simply by the introduction of system and regularity in the collection of the revenues, and the exclusion as far as practicable of bribery and corruption. The more ancient families, unwilling to reduce their expenditure within their income, and obliged to pay their rents periodically, have gradually fallen to decay. Whether the sale of land for the recovery of arrears of revenue be popular or not, or how far a greater degree of lenity would have been compatible with the collection of the revenues, it is not our business here to enquire. It is sufficient for our purpose to notice, that these estates have passed from the possession of one native to that of another, not from the Saxon to the Norman. They have been purchased chiefly by the *new men* who have recently risen to opulence, either through trade or in the service of Government, a very great proportion of whom resides in Calcutta.

This transfer of property from the old to the new aristocracy, however individually distressing, may probably prove in the end a national benefit. The new gentry by residing in Calcutta are acquiring more civilized habits. Their houses are better built, and more commodiously furnished; the loop holes have been exchanged for spacious windows—the narrow, low, dreary chambers have been supplanted by ample rooms; comforts have been multiplied; a taste for articles of foreign growth has been introduced, which assists commerce, as much as it improves the condition of society. The old aristocracy, residing in the country, apart from the influence of European society, would have

been less susceptible of improvement, more averse to innovation, and they might have remained for a much longer period buried in antiquated habits. From Calcutta, which through the great assemblage of wealthy families, is become a theatre of display, the habits and comforts acquired from the influence of European example, are gradually diffused over the country; for the natives in Bengal entertain the same partiality for their splendid metropolis, as the Neapolitans for theirs, — *Vedere Napoli et poi morire*.

But the education of young men of fortune, even in Calcutta, is deficient in every thing which tends to form a good and great character. Nothing indeed can be more wretched. The education of the English gentry in the days of our feudal barbarism, when learning was confined to monasteries and to the priesthood, was not more lamentable, than that which is bestowed in this country on the heirs to great estates. They have no suitable instructors. Of priests there is no lack in the family, but so far from fulfilling those important duties which devolve on a domestic chaplain and tutor in great English families, of this employment of their time they never dream. In the line of spiritual functions indeed, their aid is ever ready; they clothe, see!, and worship the family images, cast nativities, and calculate auspicious days; but the more important duty of instructing and forming the youthful mind to the best of their abilities, would be esteemed a degradation. That weighty office is abandoned to some needy hireling, who, without any kind of qualification, undertakes the employ because he is fit for no other.

In addition to English, and European science, the sons of the rich should be instructed in the learned language of the country, as the sons of the English gentry.

are instructed in the classics. They should study it for its richness, beauty, and unrivalled precision, for the mental exercise and discipline which the study imparts, and because it is the parent of the vernacular tongue, and the great fountain of philological excellence. But it is no part of the duty of a pundit, to teach *Sanskrita* to the rich; the family of his patron may not be of the sacerdotal class; and then, all the curses of the *Vedas* which are numerous and deep, would be poured on their heads. The knowledge of *Sanskrita*, is a *profession*. It is the means of subsistence and influence, bestowed by the founders of *Hinduism* in fee simple on the hereditary priesthood. They are not to impart it but to a brahman; and they do not impart it but to those who intend to live by it. Thus are the sons of the rich excluded from all participation in those literary advantages which in India, can be obtained only from the *Sanskrita*. It was a fatal error in the *Shastras* to place an impassable line of demarcation between the possessors of learning, and the possessors of wealth, and to ordain, that though the learned might derive wealth from the rich, the rich should derive no literary benefit from the learned.

While there is no suitable system of instruction in the country, still less discipline is exerted over the sons of the rich in the domestic circle to which they are confined. There are no public seminaries to which they may be sent to imbibe instruction at a distance from the too fond caresses of the family. They are not educated amidst the rivalry of intellect and under the severe discipline of independent tutors, but in the bosom of their own family, in the lap of servants, amidst luxury and ease, under the eye of sycophants, pampered in every indulgence, and corrected for no vice. There is nothing to awaken the powers of the soul, no object of

laudable emulation before them ; and no prospect of future distinction is opened to their youthful vision, but through a competition with their wealthy neighbours in idle and profligate expenditure.

This vicious education, or rather this absence of all education, produces the result which might have been expected. The number of those born to property who turn out indolent drones, exceeds that in almost every other country. The child who has grown up without contradiction, spends the years of maturity and independence in a round of dissipation with his ears ever open to the poison of flattery. When to this state of total neglect with regard to all mental cultivation and discipline, we add the enervating influence of an eastern climate, we may easily conceive how a rich native sinks into luxury and indolence as he advances in years. We know it may be urged that the education of the sons of the rich is in every country attended with difficulty ; and that even in our own happy land, the eldest son is too often inferior to his brothers who are obliged to labor for their support. But if in England, where so admirable a system of public education is in full operation, where children are separated from the endearments of home and sent to a public school in which genius is rewarded and the spirit of exertion roused, and where the noblest prospects are ever present to the eye in the success of those who have won their way to the summit of society, the heirs to great estates are so often found deficient,—what must be the state of society in this country where all these advantages are wanting ?

To this general description there are some noble exceptions. There are instances of application on the part of sons whom their father's wealth has enriched. There

are also instances of parents anxious to leave their sons as rich in knowledge as in worldly possessions. The number of these latter is greatly on the increase, and, is much encouraged by the intercourse of intelligent Europeans with wealthy natives. The institutions which have been recently formed in Calcutta for educating the sons of the rich, if properly conducted, may prove not only an individual but a national benefit; for knowledge, like fashions, has a tendency 'o descend from the higher circles to the lower. The Hindoo College under able study and superintendence, may produce a rich harvest. The magnificent College now erecting in one of the new squares of Calcutta at the expense of Government, while it affords a fresh proof of British solicitude for the welfare of India, does the highest credit to its projectors. It was a noble idea, to associate with the improvement of the capital of British India an Institution, which if duly expanded by the admission of European science, is likely to prove a permanent blessing to the metropolis of the country. Institutions of this description while they form the most splendid and durable trophies of our sovereignty, will tell to future ages that the country had been in the possession of a people, whose claim to superior civilization was incontestibly proved by their anxiety to extend its benefits to others. If through these and similar institutions, we should succeed in raising the tone of society, and transform the patrons of indolence and luxury, into patrons of science and literature, we shall have conferred on India a boon worthy of a great and magnanimous nation; we shall have infused into native society those elements of improvement which will survive the vicissitudes of political power.

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